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An International Review of Christian Progress

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WORLD DOMINION

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The World To-day

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EDITORIAL

Korea

A FEW reminiscences of never to be forgotten visits to Korea are of special interest in these terrible times. These visits were largely in the interests of medical mission work and leprosy. I found unique examples of how the medical work resulted in the planting of indigenous Churches. Christian workers took a real interest in the hospital patients, made friends with them, visited them in their homes in the villages to which they returned, and held cottage-meetings which resulted in truly indigenous Churches—self-governing, self-propagating, and self-supporting from the moment of their inception.

The treatment of lepers in Korea provides one of the most striking evidences of the contribution which missions have made to governments by precept and example.

A missionary was riding along a road when he saw a woman covered with leprous sores, ragged, with dishevelled hair, and soot marks on her body, the result of seeking shelter from the cold in the neighbourhood of flues that warm the Korean houses. He dismounted and lifted the poor bleeding body on to his horse. He took her home. His wife found accommodation for her, and tended her. Thus was started a work which through the years eased the lot of thousands of lepers and moved the Japanese Government to share in it.

I was walking one day with Dr. Wilson near his leprosarium when he was approached by five women. One was carrying a child, two or three of them had bleeding feet, and they implored him to take them into his hospital. This, he said, was out of the question because his accommodation was taxed to its utmost capacity. A cold wind was blowing, and snow began to fall. The last I saw of those poor lepers painted a picture on the walls of memory, a picture I would fain forget. They were crouching in the growing dusk and falling snow in the lee of a little house, and I wondered what would become of them.

There are pleasant memories too. I was invited to take part in a service in a large church holding 2,000 people in a town whose name appears in the news almost daily. I stood in the pulpit beside a

Korean pastor who had been imprisoned for a year-and-a-half for signing a declaration of independence, and who during that time won a hundred and six of his fellow-prisoners to Christ. He was afterwards imprisoned in no fewer than eight jails, and won converts in each. During his imprisonment he read the Old Testament ten times, and the New Testament twenty times, and made outline sermons on every chapter in the New Testament. He had suffered much in prison. He was almost blind. He was in solitary confinement for one-and-a-half years before his trial in a small cold cell (unused to this after hot Korean floors) with bare feet. As I gazed over that great congregation this Korean pastor told me with pride that this Church had planted over thirteen Churches during its history.

One of the things that struck me in that town was the number of shops closed on the Lord's Day, an unusual sight in a non-Christian town. In the afternoon I went to the Sunday-school which was crowded to suffocation. It was the annual prizegiving, when rewards were distributed to those who had brought most children to school during the year. Those who had brought ten received a decoration. Those who had brought a hundred got a certificate, and one little girl marched up with a baby strapped to her back, and she got a special award for having brought 418 children during the year! One man member of the Church had retired from his business for a period of six months in order to give voluntary soul-winning service. He had in that time dealt personally with over 700 people, I think the number was 750!

I have been looking up notes which I made during that visit and I see that I wrote: "If all the missionaries left Korea, Churches like this would stand." Little did I anticipate the situation which exists there to-day. Prayer meetings at dawn were common, love of the Bible was intense, visitation during evangelistic campaigns was persistent. During one of these campaigns a woman, who was a visitor from a far-away village learned the simple Gospel truth and when she returned home she called her neighbours together to tell them. A few years afterwards when a missionary happened to visit this place he found a Church with a membership of 700. People were expected to have won at least another to Christ before being admitted to membership, and not to work on Sunday. At the time of this visit to Korea it was estimated that there were a million Koreans in Manchuria and Siberia and for them the Japanese, having defeated Russia, claimed extra-territorial privileges.

In evangelism, Bible-study, and the practice of indigenous principles lay the secret of the rapid spread of Christianity in Korea. People have been known to walk up to fifty miles to attend Bible classes; and some of these classes were 1,000 strong. Thus voluntary workers and full-time evangelists were raised up within the Church, all financial support was provided by the Church, as were church buildings.

A great volume of prayer is going up for Korea.

T. C.

Korea and the Iron Curtain

Gerald Bonwick

IT is a mistake to think and talk about "North Korea" and "South Korea" when dealing with the present grievous warlike conditions in Korea, as though they were two nations in political opposition to each other. The separation that confronts us to-day is simply the Russian arbitrary continuation of the temporary arrangement made in 1945 for the surrender of defeated Japanese troops of the second world war, by which those lying to the north of the 38th parallel line in Korea were to surrender to the Soviet forces they had been fighting, and those to the south of that line would surrender to the United States forces that were encamped there. In this way the Japanese were deported to their own land, but the Soviet authorities made that imaginary line into a permanent barrier and have remained until now in sole control of "North Korea." The Koreans of the northern half have been just as much opposed to the division made as have been the Koreans of the southern half, as is evidenced by the wholesale and voluntary migration of Korean refugees, several millions strong, from north to south during the last five years.

Immediately following the departure of the Japanese to their own land, the Korean inhabitants living south of the 38th parallel gave earnest attention to the election of the first National Korean Assembly, over ninety per cent. of both men and women casting their votes. That Assembly chose Dr. Syngman Rhee as the first President of the Republic. But the Soviet authorities in the North refused to permit the election of any northern representatives to this National Assembly, and later, as a substitute, they appointed a communistic Assembly for the North. The National Korean Government in the South was at once accepted as a member of the United Nations organization, but the Soviet puppet Government of the North has never yet been recognized.

For two thousand years Korea had been a self-sufficient nation, with a government of its own and subject to none other. Lying at the crossroads of three surrounding nations much larger than herself, Korea has always been in close relationship with them; admiring and emulating great China with her philosophy and culture, but dreading and sometimes hating island Japan to the east of her, and the hordes of Siberia to the north. But through it all Korea maintained her own characteristics and stability and her people's originality and inventiveness.

We ourselves take pride in recalling that back in the middle of the fifteenth century printing was invented in Europe, and it led on to a marvellous revival of learning.

But fifty years earlier than that great advance books in large numbers were being printed in Korea from excellent movable, leaden type; printing had already become a matter of importance there. Or take another instance of Korean inventive genius. Towards the end of the sixteenth century Hideyoshi, a famous emperor of Japan, grew weary of the many islands of his

realm and wished for territory on the mainland. He led several expeditions for the invasion of his neighbour, Korea, the final one being formed of 200 ships crowded with well-armed soldiers; it was a mighty fleet. But Korea had a famous admiral, Yi Sun Sin by name; he introduced new naval tactics that helped to defeat that powerful enemy. He also built the first "turtle-ship"; it was covered with a roof something like the shell of a tortoise, for protection from stem to stern, but the shingles of that roof were made from thin sheets of iron and they overlapped each other. Indeed, it was the first ironclad warship ever made, sailing the seas 250 years before our modern armour-plated battleships were thought of. With a number of these turtle-ships Admiral Yi won a great victory over Japan's vaunted fleet and Korea found rest and peace for many years.

ONE other instance of the Koreans' originality. In one of his earlier expeditions Hideyoshi descended upon a province of Korea noted for its artistic pottery: a whole town would specialize upon one variety with many designs. He captured one such town and seized the population, with their designs and turnery-wheels and all they had, and transplanted them to one of his own towns in Japan as slaves and held them there. These potters and their descendants have remained there and have worked away at their traditional employment. To-day that pottery is still made at Satsuma in Japan, and it bears a Japanese name, but the makers are of Korean ancestry and they still produce their ancient Korean designs, the wonderful Satsuma ware.

Korea is a small country, bu her population numbers thirty mil lion, chiefly dependent on agricul ture; her rice and fruits take firs place among such products of th Far East. Owing to the severe Communistic pressure from th north and the terror of recen Soviet control of the northern hal of their country, no fewer tha four million refugees have fled o foot by secret paths from thei villages and farms down to th southern provinces of Korea dur ing the last five years, so as to b beyond the 38th parallel line whic is the invisible but baleful iro curtain, the strictly guarded boun dary made by the Russians by th stroke of a pen.

This prolonged and heavy trans ference of a vast procession o families and individuals has place a heavy strain upon Seoul, th capital, and most of the towns an villages south of the new dividin line, and still they come. Fro 750,000 of a population Seoul ha jumped up to a million and a hal and accommodation of any kin presents a serious difficulty. It i impossible to get sufficient house and thousands of tents and packing case shanties have sprung up, t say nothing of hundreds of dugou and shallow caves in the sides c hills surrounding the city. Crowd of refugees, accustomed all the lives to good homes and decenc in pleasant villages, now scramb and hide at every turn of the roa What is their future to be?

From 1910 to 1945 Korea wa an integral part of Japan, not b conquest but by chicanery, an during that period of dominance sustained effort was made "Japonicise" every condition life in Korea, whether politica

economic or social. Very few Koreans were allowed to qualify for any but menial jobs, and almost all major positions in Korea—whether government or industrial—were held by Japanese only. Public education was restricted to the primary grades only, accommodation in high schools and colleges being reserved for Japanese students, excepting the institutions that were under missionary supervision. Repressive laws and regulations, as well as the regular police methods, all favoured the Japanese and did much to discourage any personal ambitions on the part of Korean youth. All school education—whatever the subject or the age of the pupil—had to be given in the Japanese language, and from 1940 onward all Korean surnames of adults and minors alike had to be replaced by Japanese surnames. This was much resented and was one of the first errors to be rectified when the Japanese retired from Korea in 1945.

A great change in the aspect of affairs was evident with the establishment of the National Korean Government in May, 1948. All education was now to be given in the Korean language, which was also to be used upon all radio programmes. This new arrangement showed a marked shortage of qualified teachers and broadcasters who were ready to use only the Korean language on every occasion. But everyone was eager about it, and it was a very welcome change of policy.

The influx of refugees from the north soon revealed a high proportion of robust Christians among them, and facilities for worship and extension were soon in considerable request. The settled churches of the regular inhabitants were well attended, and therefore could offer but few vacancies to newcomers from elsewhere. But plenty of willing hands and interested minds were at work and, by the time Seoul had doubled its population more than thirty new refugee churches, with their own trained ministers and with double Sunday-school assemblies, were permanently open and in full working order.

NOW that war in South Korea has definitely developed, the Communist aggressors prove themselves to have been carefully prepared both in training and armament, and have acted according to programme. The southern defenders were but partially trained, and when the United States garrison retired from the southern half in 1949—at Soviet suggestion if you please—they took with them all tanks and guns within reach, leaving the native defenders practically unarmed. What an invitation to Communist raiders who might be waiting to crowd in from Russian sources and from China!

About two hundred Protestant missionaries were listed as having returned to Korea during the last five years, or as having entered it for a first term of service, and on 28 June a letter to hand states that the large majority of these, including practically all wives, children and single women, had been safely evacuated by boat from Pusan to Japan. On that date from twelve to twenty men missionaries still remained at their posts in Korea for a short time longer in the hope that things would quieten down and possibly get nearer to normal.

In a personal air-letter dated 7 August, Miss Ada Sandell, R.N. —a Canadian missionary nurse, and now a refugee in Japan—writes as follows:

"Leaving Seoul, Korea, by car, we sailed from Inchon (Chemulpo) in a small Norwegian freighter *Reinholt* which had accommodation for twelve passengers and had arrived with a cargo of fertilizer. There was no time to finish unloading as she was requisitioned to sail at once with 637 passengers for Japan, mostly women, with 200 children and forty babies in that number. Among the missionary group in this crowd there were eight nurses, and these were divided into shifts, and shared the work. I was on duty both nights.

"Before sailing the U.S. Army put on board hundreds of mattresses and pads so that everyone got one or two and laid them on the deck, or anywhere that a place could be found. The first night it was lovely on deck, but it began to rain the next day and folks started to move down into the hold. Those of us who waited until last got the place near the fertilizer. For meals we had food in cans which then served to drink from. On the third day we landed at Fukuoka, South Japan, and six days later our party of six Canadians reached Tokyo."

The fall of Seoul—the capital of Korea—into the hands of the Com munists from the North has bee a great blow, and much ha happened since 25 June. Fou months ago over 200 Protestan missionaries had returned to Kore and were working in Seoul and i every part of the southern half o the country. Now all have vacate that field with the exception o about twenty men of different mi sions who have remained in th hope of doing relief work. They ru considerable risk by this. The fa of Lt.-Commissioner Herbert Lor who is the leader of the Salvatio Army in Korea, and of the Britis Ambassador in Korea, both o whom are reported as captured, still unknown. Mrs. Lord had le for England previous to their ca ture. The whereabouts of s American Methodist missionari who were in Songdo when it wa captured at the same time as Seo was taken is not yet known. Mi Helen Kim, President of Ewh Women's Christian University, an Dr. George Paik, President o Chosen Christian Universi (Men's) both got away from Seo and are in safety, but there we hundreds of other Christian leade in Seoul of whom we have no wor Many rumours of sad happenin in Seoul Christian institutions a circulating but cannot yet confirmed.

THE CHURCH IN KOREA

Korea has in the past been the scene of the application of indigenous pr ciples on a scale and with marked success which set an example for oth countries. This work was begun by Dr. Nevius, who had previously been Shantung, China. He emphasized the necessity of self-support from the beginni by starting with groups of Christians meeting in the home of one of th members. This often led to an unpretentious church building erected at th own expense. Leadership rested with the best-equipped member of the grou and the business of the missionary was to train such leaders, especially in Bil study. The result was that the Korean Churches have been outstanding for th giving, their Biblical zeal and evangelistic enthusiasm.

(For the Nevius Method see *Korea the Hermit Nation*, by T. S. Soltau, publish by World Dominion Press in 1932.)

¶ *Short-term service in Japan, India and elsewhere.*

Christian Reconstruction in Asia

Thoburn T. Brumbaugh

OFFICIALLY they were to be known as the Fellowship of Christian Reconstruction; but they were soon dubbed J-3s and K-3s. Thereby hangs a tale.

The needs of Japan were obvious: relief, rehabilitation, reconstruction; but above all, Christian friendship. The Church of Christ in Japan had survived the war—that in itself almost a miracle—but it was shell-shocked, its buildings battered and burned, its membership scattered, its spirit broken. Yet everyone who knew anything about pre-war as well as post-war Japan, including the Japanese themselves, agreed that here was a land whose people were unprecedentedly ready to accept new principles of life and livelihood, and new leadership. The best term to express this strange post-war blend of disillusionment and expectancy was the single and simple word *vacuum.* The big question in everybody's mind was, what would fill that vacuum?

Believing that only Christian idealism and spirit could meet the crying needs of Japan, General Douglas MacArthur early began calling for missionaries. He wanted them to help in the task of placing at the very foundations of the new and democratic structure which, it was hoped, would rise on the ashes of feudalistic Japan, the sound undergirdings of Christian principles and motivation. Yet all too few of the missionaries who had been in Japan before the war could return, and not enough young recruits had yet been found and trained for regular missionary service.

Then an idea began to develop in certain minds. Though General MacArthur's emphasis on the need for hundreds of young and dynamic Christian young people to help in challenging Japan's young people to new ways of life provided stimulus to the proposal, it was the fertile mind of Dr. Ralph E. Diffendorfer which gave birth to the idea in its final and practical form. Why not send several scores of Christian American young men and women just out of college to Japan for three years of service, placing them in Christian schools and other institutions where the English language would give immediate access to the minds and hearts of Japan's youth?

The idea was soon a concrete proposal from the Methodist Board of Missions to the Church of Christ in Japan and its related agencies. To make the proposition more tangible the Methodists agreed to recruit, train and send fifty such young people to Japan in the summer of 1948, and invited other mission bodies in the United States and Canada, which have been co-operating with the united Church there since the war, to join in the undertaking. Several denominations did encourage similar recruitment, and as a result over sixty short-term missionaries were sent to Japan in the autumn of 1948 for three years of service, and an overflow of nine were sent by the Methodists on a similar assign-

ment to Korea. Hence the names JJ-3s and K-3s in these two countries respectively.

Let no one think that this was a carelessly conceived project. Into it went months of thoughtful planning, a nation-wide recruiting programme with prescribed qualifications only slightly less exacting than for regular missionary service, and an intensive six-week training institute to help to prepare those chosen for what they were to encounter in Japan and Korea.

A BRIEF look at the Methodist list of fifty-one recruits proves interesting. The average age was twenty-three. There were twenty-three men and twenty-eight women. They came from twenty States and had studied in sixty colleges and universities. All were college graduates and some had had a year or two of graduate study, a few of the men having theological degrees. All were single, since this was a prerequisite for J-3 or K-3 status.

By the end of September most of the J-3s and K-3s were either at their posts or on their way. By Christmas-time all had arrived and were at work. Most of the group were assigned to English teaching in mission-related schools, though many soon found other interests and tasks as well. Some were specifically appointed to social service institutions. All were limited to activities in which the English language could be used as the principal medium of communication, though for music, athletics, domestic science and the like, gestures and sign language were found effective. In certain forms of work interpreters were pressed into service. However, it should be noted that although some drill in simple conversational forms was given in the preparatory six-weeks institute, and though many individuals have continued language study on the field, no effort was made to give the group of short-termers proficiency in the vernacular of the country to be served.

Although the first invitation came from Japan, no sooner had the three-year idea been announced than appeals began to come from many other lands for similar contingents of the Fellowship of Christian Reconstruction. Since China could not be considered a favourable field for such endeavour, India and Pakistan seemed the next most urgent and strategic call. It was significant that the invitation for such a group of young American Christians came most cordially from the new leadership both of Church and of State in those lands. Accordingly, the Methodist Board of Missions in the winter of 1948-49 sent out another call for fifty young people for such service, designating this group as I-3s, and for Pakistan as P-3s. These short-termers were chosen in the same manner as the earlier group and given six weeks of training on the campus of Hartford Seminary in Connecticut. By autumn of 1949 they were all on the way to their appointments.

It is too early as yet to attempt any thorough appraisal of the work of the I-3s and P-3s, but one can record the almost universal enthusiasm with which their high Christian idealism and boundless energy have been received. This is just as true among the peoples of India and Pakistan as among the missionaries whose numbers they have so definitely reinforced and whose labours they have made more

effective. Youth always has its own following, but where these fine Christian young people can take heavy loads from older workers' shoulders and put new life into duties which otherwise become burdensome routine (as in the teaching of English, helping with relief measures, performing of clerical services and so on), there is added meaning and significance in such an enterprise.

The Methodist Mission Board is so convinced of the peculiar fitness of this approach to our post-war world that another group of short-termers is now being recruited and trained for outgoing in the late summer and autumn of 1950. Fifty of these will go to various countries in Latin America and twenty-five will be sent as replacements to Japan and Korea. The former will be called LA-3s, though the overall designation will still be the Fellowship of Christian Reconstruction.

Not only are geographical, national and racial barriers being transcended by the sending of such young emissaries to these various lands and peoples, but within the Fellowship itself there are, in addition to the natural majority of Caucasians, those of Negro, Japanese and other racial and ethnic ancestry. The reports of their experiences and opportunities for service from such a background make fiction seem colourless and give assurance that the days of missionary idealism, self-denial and heroism are by no means past.

Certain outstanding advantages are accruing to the cause of Christian missions and world brotherhood from this project which was formally launched as the Fellowship of Christian Reconstruction, but which has now popularly labelled its participants as J-3s, K-3s, I-3s, P-3s, and LA-3s, with A-3s for Africa, PI-3s for Philippines, C-3s for China, and others yet to come.

THOUGH perhaps not so firmly convinced as to future forms and fields of service, the youth of to-day is just as serious in its Christian idealism and as ready for self-sacrifice as that of former generations. Youth to-day therefore welcomes a type of commitment which will assure meaningful experience in a foreign land and nurture in finding its proper field of Christian life-work.

The short-term Fellowship of Christian Reconstruction provides magnificent training in the foreign missionary enterprise. With three years of service, these young people acquire an attitude toward those of other races and cultures which they could not otherwise obtain. Even if they do not remain in the foreign field, they will always have a vital interest and concern for missionary work. This in itself is a valuable asset for foreign missions, as is also the interest which the sending of these young people creates in cities and villages and local Churches throughout the United States. The public relations value of such an enterprise, stimulated each year by the sending of a new crop of short-termers, cannot be ignored. Incidentally, it should be noted that it is much easier to get some church or group or individual to support a J-3 or an I-3 at the salary of a single person for three years than to find support for a married couple or family for a lifetime of service. The

Methodist Mission Board has had no difficulty in securing the maintenance of all of these short-termers among churches and groups which have been challenged to benevolent giving by the spirit of these youths. Once such support is given, it is improbable that it will cease to be forthcoming.

Again, it is significant that this project is proving a most effective means of recruiting for regular and continuing missionary service among these young people who go out at first for only three years. Soon after arrival on the field, they begin to indicate larger interest in missions as such, and before they have been there a year many raise the question of full-term relationship. To be sure, this is found to be an effective procedure for those desiring to be married, since the three-year status is given only to unmarried workers. For those who qualify for regular missionary status, however, change to the longer term is possible, and most young couples desiring to establish a home are interested in the longer period of security and stability. After a year on the field for the first group of J-3s and K-3s sent out, it seemed probable that for various reasons approximately one-half were expecting to remain in such work longer than the three years for which they were recruited. Some who previously were not sure of their vocation have now decided what they want their life-work to be and can more intelligently make preparation for such service. The Methodist Board of Missions, therefore, regards this as a very effective and satisfying method of missionary recruiting.

This procedure does not of itself provide the theologically or otherwise professionally trained type of worker which will always be the backbone of the missionary movement. Yet with the preparation of such missionaries going on all the time in the homeland and with even many of these short-termers available for additional training for continued service, the Christian cause in the foreign field will have at its disposal such resources of well-trained and versatile personnel as would be possible in no other way.

TO-DAY'S youth is seeking release from formalism, and the J-3s and I-3s are not exceptions to this generalization. Naturally, therefore, with their arrival in Japan and Korea and India, there have been some evidences of differing viewpoints. Sometimes it has been the national Christians who have been shocked by these experiences; and again, it has been the older missionaries who have written back that things were never thus before. Yet with every effort on the part of all concerned to understand each other has come a greater mutual respect and esteem. Closer integration of J-3s with the Japanese pastors and Churches, more friendly conferences of K-3s with Korean school principals, and more intimate relations between I-3s and their Indian co-workers have brought about a greater degree of unity and co-operative spirit. It may be, as someone remarked, that "the Christian movement in Japan and India will never be the same after the J-3 and I-3 invasion," but most observers agree that the impact has been on the whole salutary. It is it equally true that the short-termers also will never be the same as before they joined the Fellowship of Christian Reconstruction?

¶ *Unparalleled opportunity for Christian evangelism*

Japan To-day

L. J. Shafer

THE situation in Japan still offers unparalleled opportunity for Christian evangelism. Confusion within the Buddhist sects, the undermining of the national Shinto cult, which was the faith of all Japan before the war, and the depressed economic condition of the people all bring about a new receptivity to the Gospel. Furthermore, new freedom under the Occupation, which not only offers the opportunity for individual thinking, but actually demands it, has aroused a spirit of inquiry hitherto not present. Christianity is generally thought of as closely related to the new democracy and people are therefore eager to hear. The large attendance at the Dr. Stanley Jones meetings, the crowded halls whenever Professor Emil Brunner lectured, and the large Kagawa meetings all testify to this fact. Churches also are usually well filled. It is difficult to keep up with the demand for Bibles. Four million Bibles or portions have been distributed since the war and there is no sign of a lessening demand.

The actual increase in church membership, however, is by no means startling; probably no greater than for an average year before the war. It is difficult to get over-all statistics, but those for two communions are reliable. In the Church of Christ in Japan (the United Church) the net increase for last year (statistics from April to March) was 11,124; in the Roman Church it was 11,154. One report gives the net gain for all communions as 40,000. In our opinion this figure is probably an overestimate of at least 10,000. In fact, it is sobering to note that in the face of this unique Christian opportunity in this nation of 80,000,000 people, the total number of Christians, Roman and Protestant, does not exceed 350,000.

Crowds attend public meetings but a much smaller number find their way to the church. In Kyoto a survey was made of the results of the Stanley Jones meetings: 500 persons signed cards; 150 came to the churches in the follow-up, and 77 had been baptized after eight or nine months. A large percentage of those who come to the church attend only once or twice and are thereafter lost. There is still resistance to baptism on the part of Buddhist families, and the obstacles to the actual acceptance of Christianity are formidable, resulting both from the nature of the Church and the religious and social situation outside the Church, accentuated by the widespread moral deterioration following the war. We were mistaken if we thought that the casual, surface interest in Christianity, which has indeed been most remarkable, could be immediately and readily converted into a strong and dominant Christian community. The difficulties inherent in rooting an intransigent Gospel in an ancient and alien culture still remain in Japan in spite of surface indications to the contrary.

The general Protestant situation reflects the sectarian aspect of

Protestantism in North America. Eight communions having work in Japan, the Methodist, Presbyterian, U.S.A., Congregational, Disciples, Evangelical and Reformed, Evangelical United Brethren, United Church of Canada, and the Reformed in America, are united in the Interboard Committee for Christian Work in Japan. Then there are the Protestant Episcopal, the Southern Baptist, the Lutheran, the Southern Presbyterian and other American Churches which maintain separate organizations. With one or two exceptions all of these groups are affiliated in the work of the National Christian Council. In addition, there are sixteen missions of the more conservative type which are organized into an Evangelical Missions Association, affiliated with the National Association of Evangelicals in the United States. They are bound together in a federation with a formulated statement of faith. At the organization conference held in Tokyo last autumn 200 missionaries attended. It is proposed by this group to encourage the formation of a Japanese association covering the same groupings, which would roughly parallel the National Christian Council. Practically all groups working in Japan are, however, united in the Fellowship of Christian Missionaries. A Committee of Comity has been set up by that organization and is now engaged in working out some agreements with regard to the occupation of the country with missionary personnel.

The work that was done in India through two and a half decades and which finally resulted in the inauguration of the Church of South India had to be done *after unio had taken place* in the case of th Church of Christ in Japan. Co sequently, the internal situation i that Church presents a somewha chaotic picture. Committees ar at work on polity and creed, an a great deal of time and energ goes into the discussion of thes matters. Denominational group ings within the Church continu to function informally and, in mo cases pastors are re-located withi former denominational boundarie On the other hand, a growing sens of unity on a church-wide basis developing and, while minor defe tions may still occur, it seem certain that the Church will co tinue to function as a unite Church.

THE nation-wide evangelist campaign has been pressed wi vigour, and present plans are mo promising, but as far as the unite Church is concerned at least, the have been very few Church organized in new areas since th war. This is partly due to pr occupation with the reconstructio of churches destroyed in the wa By the spring of 1950, 205 of th 440 destroyed churches of th united Church had been rebui Furthermore, it is estimated th eighty per cent. of the prese membership of the Churches is ne since the war, and a great deal effort has gone into the consolid tion of existing congregations. addition, the financial resources the Church have been pitiab weak and many pastors have be forced to seek supplementary em ployment to make ends mee Material aid through Chur World Service has helped relie this situation and conditions a

ıow much improved over the im-
nediate post-war period, but are
till far from satisfactory.

THE total contributions for all purposes in the Church of Christ ast year amounted to approxi-
nately £86,000. All that could e allocated to each district for vork in new places was Yen 50,000 or the year, or about £50. When here are fifteen or twenty places n a district where new churches hould be organized and buildings uilt, an amount such as this has oken value only. Plans have now een perfected for using funds rom abroad for an aggressive orward thrust into new areas, and t is hoped that the next two or hree years will tell a different tory. The fact that there are in he seminaries of the united Church ome 436 students in preparation or the ministry is of great ignificance for the future. A new ampus has been purchased for he Union Seminary in Tokyo and he first unit of the new building rogramme has just been com-leted. The missionary force is lso being gradually strengthened.

The National Christian Council s still not much more than a con-ultative organization, but active rogrammes are being developed n literature and public relations, nd there is a good deal of progress n youth work and in the audio-isual field. The work of the apan Council of Christian Educa-on has also been integrated with nat of the Council. The work of ne Council should be greatly trengthened during the next year r two. Rural church work is eing vigorously pressed. There re several rural centres in local reas, and a national training entre has been created where there are thirty-two students from twenty different provinces in a three-year course. The property comprises twenty-seven acres, with a barn for stock, and the work includes work on the land as well as academic classes. Short-term rural institutes are held in a growing number of places across the country. In one case reported, three students returning to the village from one of these schools started a Bible class attended by seventy villagers, of whom seven had already been baptized.

The Protestant movement in Japan now has a centre in an important corner of the Ginza in Tokyo. The nine-storey concrete building, which housed the Christian Literature Society, immediately adjacent to the Bible House, has been converted into a Protestant Centre. This will bring together in one set of buildings the Bible Society, the Christian Literature Society, the offices of the National Christian Council, the Church of Christ and its related mission organizations, and the International Christian University.

The Christian schools in Japan, many of which were destroyed during the war, are being reorganized and repaired or rebuilt. There are altogether 145 of these schools, with 60,000 students. While these schools had greatly deteriorated during the war in their educational skills and their Christian programme, gradual improvement is evident in many places. Significant new schools have been started through local initiative, such as the middle school at Annaka and the Oberlin school located near Tokyo. Indigenous schools, such as the Rakuno farm school near Sapporo, the Keisen Girls School founded

by Miss Michi Kawai, the Jiyugakuen, founded by Mrs. Hani, and others, have persisted in their Christian emphasis through the war and offer great promise for the future.

One of the most important developments of the post-war period is the plan for the establishment of the International Christian University. No proposal in the history of Christianity in Japan has attracted such wide interest and support on the part of all sections of the Japanese public. A national committee under the leadership of Mr. Ichimada, president of the Bank of Japan, has raised Yen 160,000,000 (nearly £178,000) in Japan mostly from non-Christians. These funds have been used in the purchase of a site of 350 acres near Tokyo. Dr. Hachiro Yuasa has been elected president of the new University and a faculty is now being selected. The University is to be at the post-graduate level, with emphasis at the outset on graduate schools in education, social work and citizenship. It will also include a small liberal arts college. The faculty and student body will be international in character and a part of the instruction will be in the English language. Faculty and students will live on the campus, and the farm land included in the site will be used for the production of food for the University community.

THE centre of the life of the campus is to be the University Church, and the instruction as well as the life of the campus is to be centred around the Christian faith. Japanese non-Christian contributors are eager that this University shall be a demonstration of education with a purpose, and every effort is being made in the selection of the faculty and in the composition of the controlling boards to keep evangelical Christianity at the heart of the programme. Boards in the United States and Canada have contributed more than $1,000,000 toward this project, and a nation-wide campaign for raising $10,000,000 is now under way. This University project is definitely connected in the minds of the Japanese people with the whole Protestant movement that the degree of its success will profoundly affect the whole Christian programme in Japan. If the establishment of the University can reasonably fulfil the hopes and expectations of the Japanese people, it will go a long way toward the rooting of Christianity in the life of that country.

RECIPE FOR A PREACHER

A Negro preacher asked to explain his success as a preacher, said:

I reads myself full,
I thinks myself clear,
I prays myself hot,
Then I lets go.

Indian Village Leadership

J. E. Conway

A FEW years ago a distinguished visitor from the Church in Europe toured the village congregations over a large area in South India, and at the end of his journey his remark was, "But where is *the Church*?" He had travelled many miles through rural India and had seen numerous villages which contained groups of Christians varying in number from a single family to several hundreds. He had seen their churches and prayer-houses, he had joined in their worship in several places, and through an interpreter had conversed with pastors, teachers, evangelists and village elders and congregational members. And at the end his bewilderment was genuine. Where was the closely knit life of Christian fellowship in these villages and hamlets scattered throughout rural India?

The question is not a new one. It does in fact strike at the heart of the greatest problem facing the Indian Church to-day, especially in those areas which have come to be known as "mass-movement," where during the last three quarters of a century vast numbers of people have been baptized into Christianity. Reduced to its simplest human terms, the young Church in India has grown far too rapidly in numbers for the limited church organization and its leaders to keep up with. In district after district whole communities and villages, consisting for the most part of the very depressed classes, have been brought into the fold of the Church by itinerating missionaries and indigenous workers. The task of making them sufficiently literate and of teaching them the fundamental truths of Christianity became the necessary background for baptism. In many such villages a resident worker has been placed; sometimes an evangelist, more often a school-teacher devoting most of his time to primary education among the children, but acting also as the Church's representative there, leading daily worship, preparing candidates for baptism and confirmation.

The great weakness here is that these men, however energetic and faithful their labours may be, have all too little training and background for their important task. A maximum period of one year's preliminary training—but more often an aggregate period of only a few months of Bible study and pastoralia squeezed into a course of study which is primarily designed to qualify them as school-teachers—is commonly all that they have received. From the ranks of such men a few are called by the Holy Spirit to the ministry, and these receive training in a divinity school for usually three years before ordination. The parish of these ministers will normally be about one hundred square miles in extent and will cover up to twenty or twenty-five scattered villages and hamlets, approachable in a few cases by roads and a bus-route, but far more frequently only by bullock-cart or on foot. When one adds the occasional and necessarily spasmodic supervision which is all that can be given by the handful

of senior Indian workers and missionaries available, the picture of the Church's organization in rural India is complete.

It is, of course, an over-simplified picture made necessary by so brief a review as can be gathered into the scope of such an article as this, but fundamentally it is with so pitifully inadequate a task-force as this that the Church is labouring in vast areas of rural India. Tremendous as the problem is for India, it is largely true not only of India but also of most of the younger Churches of Asia. It is a problem which no one can face with equanimity.

BASICALLY, the task of building up the village Church into the virile, responsible congregational unit which we all desire resolves itself into three main factors.

(1) There must be a greater number of indigenous workers; (2) the village workers must receive adequate training; (3) village congregations must be made more literate and more independent. Hardly less important are the measures required for social uplift—village housing and sanitation, health work, infant care, dietetics, and so on. The first two of these factors have always in the past been limited by the amount of *financial* resources available for the training and employment of workers. Only when sufficient money is available has it been possible to set aside men for training as pastors, teachers and evangelists; and simply because of the lack of sufficient finance, the numbers of such workers has remained small, and their training pitifully curtailed and insufficient. This is not a difficulty which is likely to be remedied in the foresee able future. In such a case th answer clearly lies in making fa more use of *voluntary* service tha has hitherto ever been attempte in the younger Churches.

This as we all know has been th pattern of the Church's life in th West for many years, and th growth of Christian fellowship an the scope of Christian endeavou there could never have progresse so far as it has without the sel giving service freely rendered b many devoted men and women So the first step in the healthy an vigorous growth of the rura Churches of the East must be th encouragement of voluntary la workers. This encouragement, a least in the early stages, must be i a tangible form, accompanied b the bestowal of a certain statu This is important in rural life i India if the lay-worker is to hav the influence over his fellows whic the task demands. It should no be difficult to integrate some suc status into the organization of mo church bodies.

Second only to the carefu selection of such men and wome is the immensely vital need fo their adequate training. Here, o course, the difficulties are clea Inherent in the basic fact of volun tary service is the problem o obtaining sufficient free time in th lives of men and women who a already at work in schools or in th fields or in the home. For man holiday periods are the only solu tion of the difficulty, althoug many others, engaged in agricu ture, will have more free time a their disposal during certai seasons of the year. As thes opportunities arise, intensive effor to gather groups of volunte workers could be made, and som

hing could be accomplished hrough short periods devoted to onferences and study - schools eld in convenient centres. Much nore, however, could be done hrough a *permanent* establishment n each church-area devoted speci- ically to the training of such men nd women.

Clearly such a training institu- ion should be located in a rural rea, and its community life based n rural conditions. An ideal entre could consist of model lwelling houses built to a pattern vhich could be cheaply and easily onstructed in any village—thus roviding an example which could e copied by villagers themselves o take the place of the all too ommon insanitary, airless, and moke - filled one - roomed hut. nseparable from the model lwelling would be safe sanitation, clean water supply (and modern nethods of ensuring safe water rom impure sources) and smoke- ess cooking.

Such accommodation for rainees in a community training entre, even for the short periods f training which their circum- tances would permit, would go a reat way towards arousing the lesire for better living conditions or the villager. This would be specially true if the trainee's whole amily was taken to the centre for is period of training. Lectures nd demonstrations would be given n simple health rules and baby velfare based on a community lispensary service; elementary eaching on the body's staple food eeds—indispensable to a people vhose diet is largely one tending owards malnutrition; instruction nd encouragement in growing egetable gardens, in keeping bees, n the proper care and feeding of poultry, goats and cattle. On a few acres of agricultural land modern methods of soil conservation, planting and growth of crops, irrigation, and so on, could be demonstrated. Recreation, games, sewing, handicrafts and the many ways of securing enjoyable and profitable leisure hours—all these things are vital factors in the social uplift of the average villager who now has only his daily labour, gossip and scandal to fill his time; he is still largely illiterate; his body is more often than not weakened by malnutrition and riddled with disease.

THE problem of illiteracy or sub- literacy has its place too. Most of our Christian villagers have at some time or another, usually in their childhood, learned to read and write. The real difficulty is to *keep* them literate by supplying them with the necessary incentive and material—books and maga- zines. There is, alas, far too little of this material available. Even the Scriptures in South India have become so scarce that hardly any village has more than one copy. Paper shortage during the war years and since, and difficulties of production, have all led to a dearth of Bibles and other literature. This has inevitably caused many to slip back into illiteracy, and has left a Church to which the Scrip- tures are rapidly becoming more and more unknown. Although this position is showing some signs of improvement, the ravages of the last ten years on the literate life of Christian villagers will take many more years to repair.

Here then is the tremendous task for the voluntary lay-worker to tackle, and it is not to be supposed that they will be able to

make many inroads into the poverty of existence of the Indian village unless we give them the very best training and follow - up facilities that we are capable of providing.

Fundamentally and at the centre of the Community Traning Institution will be the village chapel. Here we must broaden their understanding of worship. Here we must ground them in their knowledge of the Bible. Here we must expand their knowledge of the Church's doctrine and practice. Here we must give them the desire not only to raise the lives of their fellow-villagers from poverty of existence and narrowness of outlook, from ill-health and malnutrition, but also the desire to enlighten their souls and spirits, to build the present humble edifice of Christian community life into a strong responsible God-fearing family, with the zeal for winning souls which characterized the earliest converts.

It is already abundantly clear that the conversion of village India is a task that can only be accomplished, under God, through the villager himself. This is the pattern which has already been drawn, and even now in thousands upon thousands of villages there exists the nuclei of Christian witness in the lives and homes of small Christian families and hamlets. None of them very strong, none very enlightened, none very noble —but *there*. There for God to use, there for the Church to encourage, to teach, to build up into that greater task-force which she so urgently needs to establish herself in the heathen soil in which she is planted.

The handful of missionaries an senior Indian workers to whom now committed so much of th burden of the Church's efforts i evangelization can never hope t make that impact upon rural Indi which is so desperately required But these same leaders, devotin the major part of their time an effort to the effective training o village leadership, and then b visits and by literature engaging i a carefully planned programme o follow-up work, could make a fa more solid contribution to th Church's life than is often possibl for them now.

FOR most Churches and Mis sions a community trainin centre such as this would involv major changes of policy. Thoug the ultimate goal would remain un changed, the emphasis on institu tional work, and on the activitie of many of its leaders woul require an important change o direction. No one will preten that this will be easy or even tha it can be accomplished ver quickly. But few will deny tha some change in missionary strateg is imperative. What is being don now is, by and large, what has bee done for the last fifty years. Th of itself is not, of course, importan What *is* important is that we hav largely failed to produce the *righ kind* of village Christian. He still far too meagrely instructed far too reliant upon foreig assistance. But his fundament faith in Christ remains, and it upon this rock that we must buil the character and virtues which w most wish to see in a stron Christian community.

¶ *An essential part of the Church in India*

The Story of an Ashram

Ethel Tomkinson and Norman C. Sargant

THE primary meaning of the word *ashram* denotes the forest-dwelling of a person who devotes his time to religious contemplation and austerities. When the Brahmin teacher had performed his household duties and his sons taken charge of his home, he retired to the forest to prepare to rejoin the Source of Life. It is only in recent times that the stimulus of Gandhi and Tagore have added to this the idea of the *ashram* being a training-ground for and a centre of social service.

To a Christian in India the word also denotes a place of seclusion where he or she may retire for meditation and prayer to the Creator of the Universe who is our Father and, remembering His redemptive love for individuals and for all mankind, may then go forth to obey His commands.

The story of *Christa Krupashrama* at Mandagadde near Shimoga, and especially its situation in the western part of the Mysore State, has special significance and interest. In the first place the buildings of an old mission hospital, which had for many years lain derelict or been used as a jungle warfare training school, or even as a jail, have become once again, under the name of *Christa Krupashrama*—which means the *ashram* of Christ's Grace—a place of Christian worship, prayer, and healing.

In the second place it stands in the same stretch of wooded, hilly country beside the river Tunga, on whose banks over twelve hundred years ago Sankaracharya formulated the *Advaita* system of religious thought. The banks of these streams were chosen by the ancient sages for the site of their hermitage, and tradition has it that Mandagadde derives its name from one of them—where they could ponder on the Eternal Divine. To such studies we owe the spirit of the *Upanishads* which mould thought in India to-day powerfully, and whose influence has spread westward.

Trees bear brilliant flowers; their new budding leaves equal flowers in beauty of tone. Bamboos looking like majestic ferns have fronds many yards high. In the valleys grow rice, sugar and the choicest areca-nut palms. As you travel there the spirit of the mighty forests and rivers inspire deep thought, reverence and worship. There the sages probed the deepest depths of self within and the farthest bounds of thought above and around. As one of the pioneer missionaries wrote: "The forests, mountains, valleys and rivers seemed somehow to become part of myself. I could but worship there, though sometimes the squalor of man contrasted strangely with the splendour around."

This tract of country, known as the Malnad, so rich in history, beauty and natural resources, fell a victim to the scourge of malaria. During the last one hundred years it has become so depopulated and ravaged by this disease and its

complications that it has attracted the attention of the Rockefeller Foundation, and recently of the World Health Organization, who have sent anti-malarial demonstration teams into the area.

It is little wonder, therefore, that forty-five years ago a missionary called A. E. Nightingale, who entered the heart of this country and the homes of its people, should have been appalled by the sickness and suffering which attended their lives. Observing especially the incidence of maternal mortality, he arranged for Sister Frances Campbell, of the Holdsworth Memorial Hospital, Mysore, to come and live in the Shimoga District. At first she stayed in a tent at Mandagadde and visited by bullock-cart the remote homes of the people who needed her help.

Beginning in 1913, an impressive block of buildings and residential quarters were gradually completed, and by 1926 it was a fully fledged hospital under an English lady doctor and trained midwives. But a number of circumstances conspired and combined to bring about the closure of this fine hospital in 1939, and the place would have been sold off or abandoned if the army had not arrived on the scene in 1943 and taken over the place. It was then used as a jungle warfare training school, and the surrounding countryside as a training ground for the officers who successfully led the campaign in Burma. It was not handed back to the mission authorities until 1947, when the proposals to re-start the hospital met with little support. Every hope was frustrated and quenched until, in an astonishing way, God laid the idea of Mandagadde becoming a medical *ashram* upon a veteran missionary lady wh intended to return to India to retire

When the plan of a medica *ashram* was approved, and Siste Ethel Tomkinson arrived in India one difficulty after another wa overcome, and she was joined b an Indian lady doctor, Mrs. E. Chinnappa, whom the call of th *ashram* brought out of virtua retirement. During the closin weeks of the monsoon the work c plastering, cementing, tarring, white washing, painting, scraping, scrub bing and polishing went forward and on 27 September 1949, the su shone brightly and the rains c many days abated for the inaugura tion. The date was an auspiciou one, being the second anniversar of the inauguration of the Churc of South India, and one of its ne bishops, the late Rt. Rev. P. Guru shanta, of the Mysore Dioces came for the impressive ceremon

THE accommodation for i patients is small. There are thre wards, but there is ample space an several buildings for the patient relations so that they may liv near and prepare the food for th sick people. We do not seek have large numbers, as our staff not a large one. Our desire is receive each patient (whethe Christian or non-Christian) into th fellowship of the *ashram* family s that unselfish service may b rendered to each sufferer.

One of the wards of the o hospital has been converted into chapel. This is used as a place worship by the hundred Christia who live in the vicinity, besid being the place of prayer for who dwell in the compound. Th chapel has become a real trystin place for the individual "whe

God comes down our souls to bless."

It is designed that the *ashram* shall become a place for short retreats when groups of people meet for Christian fellowship and the study of God's Word. It is in a sense a power-house of prayer, where the needs and activities of other workers in the area are prayed for. In this and in more active ways the pastoral and evangelistic work over a very large area is strengthened, and has shown that an *ashram* can become one of the most essential instruments of the Christian Church in rural India.

OBEDIENCE to God's command also sends us to the homes of our Christian people and the former patients. As we visit lonely people they often express a desire to come and tarry awhile with us. Thus from the busy mart and lonely cottage hut the *ashram* welcomes *all* as His friends. Very varied in social rank are the friends who come and share life with us for a few days or weeks. They may be poor inquirers from a distant village, sent by their relatives to report on what it means to become a Christian; government officials, teachers, matrons, nurses, business people, Indian ministers, evangelists, Biblewomen, men and women missionaries—they all share our simple meals, and we partake of them in the Indian way. Being free from the distractions of town life, and surrounded by the beauties of the jungle, with its wonderful bird life and spacious foliage, the accumulated mental and spiritual burdens become lighter, and physical strength begins to increase.

Friends at His table,
Priests around His altar,
Soldiers of Christ,
Disciples of His Son,
Father, we stand,
Prepared to do Thy bidding;
Come, God's own Kingdom and
God's will be done.

(J. G. Adderley.)

Braving the Ogre's Den

SOME years ago there was to be seen in Mohnyin (Burma) a boy of about twelve years, with a particularly hideous hare-lip, through the gap of which protruded ugly misplaced teeth. When several years younger he had come to the hospital, but not to seek treatment for himself: and when someone had shown interest in the lip, overcome with terror, he had fled and shunned the place like an ogre's den for several years. At last, however, we found him one day presenting himself shyly to ask if anything could be done to make him more presentable. Probably he was beginning to realize that no young lady would dream of being seen with him in his present rather fearsome condition.

He was admitted, photographed, and encouraged. The necessary operation took place. And the change in his appearance was truly remarkable. He, at any rate, was so pleased that he bought himself, on the strength of it, one of those black hats to which Anthony Eden gave his name, and became one of the "lads of the village." And another woman, a Shan of thirty-five summers, whose appearance was far from prepossessing because of a similar deformity, after her repair was able to recapture the wandering affections of her husband! So not only was cleft lip was closed, but also an incipient rift in the domestic flute.

From *Thy Healing Touch,* by S. Farrant Russell,
Bible Churchmen's Missionary Society.

¶ *The exhilaration of obedience.*

The Church of South India

J. S. M. Hooper

THE Church of South India came into being on 27 September 1947, in a memorable Service of Inauguration in St. George's Cathedral, Madras. This service was recognized both as an end, and as a beginning. It marked the end of a long series of conversations and negotiations which had begun in 1919: it was the beginning of a great experiment in living and growing together.

The story is so well known that there is little need to go into detail about the discussions that led to the union, but it is worth while to emphasize again that the group of leaders which initiated them was almost entirely Indian, and that the meeting which issued the invitation to the Churches of South India to come together for preliminary consultations was held immediately after a conference in connection with the evangelistic forward movement. The urgent need for evangelism, with all possible barriers to its effective prosecution removed, has never been far from the mind of those who took a leading part in the discussions which were ultimately to lead to union. It is significant that among the first official acts of the governing body of the newly constituted Church of South India was the appointment of a Board of Missions. This has been given the responsibility of co-ordinating the various missionary efforts of the Churches that became one in 1947, and ensuring that they are the activities of the whole Church. The Church raises about £10,000 a year for its specifically *missionary* work.

The Churches which accepte the invitation to meet for discussio were the Anglican Church, and th South India United Church, itse a product of earlier unions. I 1901 two Presbyterian Churche one the result of the labours of th American Arcot Mission (of th Dutch Reformed Church), the othe springing from the United Fre Church of Scotland Mission, ha come together, and in 1908 thes were joined by groups of Congre gational Churches in India an Ceylon, owing their origin to th London Missionary Society an the American Board of Commis sioners for Foreign Missions. A further element was added to th South India United Church whe in 1919, following upon the 1914 18 war, the Malabar Church Cou cil of the former Basel Missio decided to enter into it. These tw Churches began discussions, and i response to a further invitatio they were joined in 1925 by th Wesleyan Methodist Church, Sout India Provincial Synod—in a fe years to be known as the Methodi Church, following on the unio between the various branches Methodism in England.

There are large and importa Churches in South India which d not take part in the discussion in each case there were reasons th led them to decide that at that tim they could not do so. Notab among these Churches is the M Thoma Syrian Church, th

Lutheran Church in its various branches, and the Baptist Churches. It is interesting to note, however, that when the first Synod of the Church of South India, in its meeting of March, 1948, issued an invitation to the other Churches of South India "to discover with us the possibility of a yet wider union, and, if it be God's will, to initiate the discussions that will be necessary between the Churches before union can take place," both the Baptists and the Lutherans accepted the invitation. It was clearly understood by all concerned that this committed no one to anything beyond "preliminary exploration of the present position."

Two very valuable meetings of the Committee have been held. As a result of the meetings, and of the theological studies that have been their essential accompaniment, the Baptists have decided to withdraw at present; but the Lutherans and the Church of South India are going forward with this exploratory work. The Mar Thoma Syrian Church is still not in a position to take part in such conversations; but the relation between it and the Church of South India is cordial, and intercommunion has presented no difficulties in practice.

In its external relations, with one exception, the Church of South India enjoys full fellowship with the Churches throughout the world, to which it owes its origin; it might be well to avoid the use of such terms as "in communion with," as in some Churches the exact meaning of "full communion" has not been defined. With the one exception of the churches of the Anglican communion, none of the Churches through which the component parts of the Church of South India came into being have placed limits to the fellowship at the Lord's Table, to which they welcome the Church of South India. It is well known that the Anglican Church has not been able to take this position. There are many in it who would welcome a decision on such lines, but there are others for whom it would mean so serious a violation of convictions deeply held that the Lambeth Conference was compelled to issue a statement defining the conflicting views held by its members, and withholding full relations of communion from the Church of South India.

THE Church of South India recognizes the difficulties of the Anglican communion, but it would be idle to ignore the fact that it is precisely at the point of difference within the Anglican communion itself that the supreme test comes as to the possibility of a truly ecumenical movement in Christendom. The Church of South India has an episcopate the adequacy of whose consecration is no less than that of Anglicanism; but the Church of South India does not withhold its full fellowship from Churches which have no episcopacy at all; it does not hold that without an episcopal order there can be no sufficient ministry and sacraments. The issue is one that will have to be faced within Anglicanism in its several provinces throughout the world; it is hardly an issue between Anglicanism as such and the Church of South India. Meanwhile it is of value that the Convocations of Canterbury and York have accepted the unanimous judgment of the Joint Committee on the Church of South India, that they are satisfied as to the credal orthodoxy of the

Church; it is also of value that the divergent views within the Church of England have been so clearly expressed in the Committee's Report.

The Church of South India has thus been a disturbing force in many parts of the world. That a Church has come into being, that it is very much alive, that it has taken the risks of action as the one way of learning more fully the reality of the guidance of the Holy Spirit of God, has given an uncomfortable shock to many in all communions, who have felt that all they could do was to lament "our unhappy divisions" and perhaps embark on a long circular trip of theological discussion, with fascinating digressions into patristics and liturgies. The urgent need of the world for the living and transforming Gospel has pressed upon the leaders of the various Churches in India, as well as in other parts of the overseas Church, and they have been driven to do all in their power to remove the disunion that is a formidable obstacle to the effective proclamation of a gospel of reconciliation. The need is no less urgent in the older Christian lands, and it may be that the ferment created by the existence of this Church of South India, combining the episcopal, congregational and presbyterian elements, will suggest lines of action in other parts of the world.

The Church is in no danger of forgetting the obligation to deep theological thought and to liturgical exploration; its conversations with the Lutherans will emphasize the importance of the first, and the second is finding expression in its search for common forms of worship that will satisfy all the diverse elements within itself—a search that has already produced an Order for the Celebration of Holy Communion, used in the Synod communion service in January, 1950, and sanctioned by the Synod for optional use in any diocese where it is approved. This Order is not a copy of any existing order of service, and deserves careful study by any who are interested in liturgical questions. At the same time a service has been prepared for use in receiving people into the full membership of the Church, which, when used by a bishop, satisfies those who trust that the service may be a true "confirmation"; in view of the differing practices of the uniting Churches, however, the service is so framed that a bishop's presence and participation is not necessary. This is one of the points in the life of the Church in which it is recognized that "growing together" must take time. No one can yet prophesy what the end of that process may be, but in most dioceses there seems to be a definite desire that in general a bishop shall confirm.

IN all these things there is, of course, no attempt or desire to enforce uniformity; each part of the Church is encouraged to make its full contribution to the life of the whole. There is indeed a refreshing variety of emphasis in the life of the Church, as well as a quite remarkable oneness of spirit. This has been clear in the meetings of the Synod itself, as well as in its executive committee, and in the meetings of the small working committee. Differences of judgment there have been, but again and again these have run not along old denominational lines; it has struck many observers that it

would be impossible in many cases to say from listening to a speaker on the attitude of the Church of South India to a given question which branch of the Church he had originally belonged to. But far more important than this development of a corporate church judgment is the possession of a corporate church life, the consciousness of oneness in Christ that has accompanied a common obedience to His will.

THE Church has its problems. Two may be named. In the North Kerala diocese there is difficulty in the complete integration of the former Basel Mission field with the rest of the diocese; the Church recognizes the problem and is seeking patiently for a solution. And in the Nandyal field of the Anantapur-Kurnool diocese there is acute difficulty, going back many years for its origin, but accentuated by the sudden cessation of large grants, which were previously given for work in the area by the Society for the Propagation of the Gospel. The fact that the Church of South India and the Church of England are not in full communion has made it impossible for the Society for the Propagation of the Gospel to continue these substantial grants. A separate account has been opened by the Society for the Propagation of the Gospel into which sums earmarked for the work may be paid, and the Church of South India has received contributions from other sources—including generous gifts from the United States of America. But welcome though these gifts are, and valuable as they have been in staving off a disastrous and abrupt closing down of well-established work, they are uncertain in amount, and cannot take the place of a secure, guaranteed amount budgeted regularly by a great missionary society. The amount in question is about £15,000 annually—a sum far beyond the immediate capacity of the Church itself to make good. The Church as a whole recognizes its responsibility, and valiant efforts are being made to raise enough regular income to maintain most of this important and widespread work.

The cessation of the grants affects several dioceses, but local circumstances in the Nandyal area have combined to make its effects there more serious than elsewhere. A large number of village Christians have decided to stay with the group of leaders who elected to remain outside the Church of South India in the Nandyal area, and thus to remain eligible for the receipt of Society for the Propagation of the Gospel grants; and in fact considerable grants have continued to be paid for the maintenance of work that is being carried on by those who have stood out from the decision of their own Diocesan Council and of the General Council of the Church of India, Burma and Ceylon, that the four South Indian dioceses of the Church of India, Burma and Ceylon should be permitted to enter into the union. Such a situation, with innumerable complications, has given the governing body of the Church of South India its major problems, involving relationship with the Church of India, Burma and Ceylon, with the group in the area of Anantapur-Kurnool, which has stood outside the Church of South India, and with local leaders of the Church of South India in the area who have been unwilling to accept the strong judgment of the central authority

of the Church in regard to property and some other matters.

These problems are not yet solved. The Synod of 1950 resolved that the two dioceses of Anantapur-Kurnool and Cuddapah should be temporarily amalgamated, and they now constitute the new diocese of Royala Seema, with the Right Rev. H. Sumitra, hitherto Bishop in Cuddapah, as its Bishop. There is no more urgent need for prayer in the whole work of the Church of South India than that in this troubled area a Christian spirit may prevail, and that the long-standing local feuds and jealousies, exacerbated as they have been during the last few years, may be brought to an end, and the Church in the whole area may be able to witness to the power of the Gospel.

It has seemed well to give thus much space to problems which the Church of South India is having to face; but to close on such a note would be misleading. Rather is the note of the Church one of buoyancy; there is the sense of movement and life. The very burdens have become the occasion for a deeper fellowship through the sharing of the burdens than could otherwise have come. There is the exhilaration of obedience to a Leader who is fulfilling His word: "Lo, I am with you alway, even unto the end of the world."

¶ *Completion of a Great Task*

Bibles for the World

IN the first six months of 1950, the British and Foreign Bible Society published 1,513,613 volumes of the Scriptures; in the same period, it despatched to all parts of the world 539 tons of literature, not including propaganda material. Considering that our Western way of life has its source in the Christian ethic, this apart from its religious aspect, is a factor of considerable political import.

In these days, when the attitude of Colonial peoples is a question of primary importance to Britain and the Western Powers, the publication by the British and Foreign Bible Society of a new translation of the Bible in the Swahili tongue—the *lingua franca* of Central East Africa, which grew up with the slave trade and is a mixture of Bantu and Arabic—is of far-reaching significance. Just as the Authorized Version of the Bible has impregnated the thought and literature of English-speaking peoples since the sixteenth century, so this book will inevitably mould the minds of millions, from the coast halfway across the vast continent to the Congo River. It will be understandable by all, for this new Bible is a "Union Version" uniting the various dialects of those regions and standardizing speech. Two distinguished missionary scholars, Canon A. B. Hellier (U.M.C.A.) and Canon H. J. Butcher (C.M.S.), with a representative committee, have given ten years to the task. The first edition of 50,000 copies has already been distributed and a fresh edition is now in hand. The demand is great: one bookshop in Nairobi, for instance, at first ordered 1,000 copies, but on receiving an advance specimen, increased its order to 15,000.

Much of the region which this version will serve, such as the Somalilands and Eritrea, is untouched by missions and is politically important.

The Growing Church in South-Eastern Asia

Bishop Raymond L. Archer

ONE of the most encouraging impressions gained from a recent visit to South-Eastern Asia is the growing strength of the Christian Church throughout that area in spite of all the losses and setbacks suffered during the war. The Churches experienced a greater or lesser degree of persecution during the period of enemy occupation. Some of the church buildings were used for military purposes. Many congregations were reduced in numbers because the members were scattered; some sought safety in flight to other lands; some were pressed into forced labour by the Japanese or were compelled to move into other areas and develop gardens so as to increase the food supply. Many were killed for one reason or another.

During the past four years since the close of the war most of the church and school buildings damaged, or destroyed, have been restored or rebuilt by relief funds provided by the mission societies, supplemented to a great degree by contributions from the local Christian groups, and in the case of school buildings by grants or loans from the local government.

The scattered congregations have been reassembled and strengthened by large numbers of new converts. In a number of places new congregations have been organized and new church buildings have been dedicated: notably the Hinghwa Chinese Methodist church in Singapore, which was dedicated at an impressive service on 7 February 1950 by Bishop Arthur J. Moore of Atlanta, Georgia (U.S.A.). This is one of the best church buildings in the city of Singapore, costing, including manse and social hall, something over Straits $100,000. Most of the funds were raised by the local congregation under the able leadership of the pastor, the Rev. Paul H. Hang.

Throughout Malaya, Sarawak and Sumatra other congregations have new church buildings under construction or are collecting funds in preparation for building projects later on.

In almost every instance the Churches have larger attendances than before the war. There is further evidence that the congregations are becoming increasingly aware of the necessity for them to assume a larger proportion of self-support if their continued growth is to be assured and if they are to justify their position as leaders in the realm of spiritual and moral influence throughout the land and contribute effectively to the healthy growth of the democratic ideals espoused by the new governments in this area. Evidence of this fact is seen in the new programme for church expansion adopted especially by the Anglican and Presbyterian Churches, and the programme of " Advance for Christ and His Church " by the Methodists throughout South-East Asia.

An instance in which this growing sense of local responsibility is

illustrated is provided by the Home Missionary Society of the Malayan Methodist Church. This society is set up under the authority of the two Annual Conferences of the Methodist Church in Malaya. The committee directing the work of the society is made up entirely of Asians. The funds for the support of the work of the society are collected from the Churches and the schools throughout Malaya. The society selects its missionaries from the Asian personnel and sends them to work in unevangelized areas in that part of the world. One very promising project in which the society is giving substantial help is the mission to the Dyaks in the upper reaches of the Rejang River in Sarawak (Borneo). Here two Batak families from Sumatra are working as missionaries, in co-operation with an American missionary couple, to bring the Gospel light to the long-neglected natives of that area. The society is also interested in the support of work among the Moslems, helping to prepare and distribute Christian literature among them, providing support for children from Moslem homes who attend one of the mission hostels. The society's budget for the year 1950 is about fifty per cent. greater than that of the year previous, now amounting to almost Straits $20,000.

Despite the fact that the Chinese community in the Rejang Valley of Sarawak suffered severely from war losses and especially from the slow economic recovery, yet this past year has witnessed encouraging results in the growth of the Christian community. New churches and parsonages are under construction, and over one thousand accessions to the Church were recorded.

IN Sumatra the church work has been handicapped by the continued unsettled political conditions. However, since 27 December 1949, at which time the new Government of the United States of Indonesia was recognized by Holland, evidence of new life in the Church can be clearly seen. Congregations are growing, and new plans are being laid for strengthening the programme of evangelism. The large Batak Protestant Church of Sumatra has had to face many difficulties during the war and is still in need of financial support and missionary personnel. The Lutheran World Federation has sent a medical missionary from India to work in the mission hospital at Balige, and has also provided considerable financial assistance. This young Asian Church has made an unusual record in providing a Christian witness of great significance in a country where the Moslem influence is very strong. This Church deserves every possible support from the older Churches.

In the Commonwealth of Burma the continued civil strife prevents satisfactory Church activity outside the chief cities. In those centres where there is a reasonable amount of security the Churches and schools are going forward courageously. The schools are crowded and the churches well attended.

A very significant event in the history of South-East Asia, so far as the Methodist Church is concerned, was the holding of the first session of the South-Eastern Asia Central Conference of the Method-

ist Church in Singapore, 1-5 February, 1950, under the chairmanship of Bishop Arthur J. Moore. The area represented in this conference includes the work of the Methodist Church in Burma, Malay Peninsula, Singapore, Sumatra and Sarawak (Borneo). An equal number of lay and ministerial delegates were elected from the above-mentioned fields to attend the conference. They gave serious consideration to matters of discipline and church legislation for the coming quadrennium and special study of plans to advance the Kingdom of God in that area.

The laymen gave evidence that they appreciated the fact that they must carry a larger measure of responsibility for the total programme of the Church and pledged themselves to support the work of the Church in the following undertakings:

1. To co-operate and assist in achieving greater local support for the ministers.

2. To carry a greater share of the church work by personal participation in the Church and church school services.

3. To give increasing emphasis to evangelism and Christian education.

4. To help secure life commitment on the part of young folks to Christian service.

One item of major importance was to carry out the mandate placed upon the conference by the General Conference of the Methodist Church, namely, to choose for the first time their own Episcopal leader. They felt that indeed the Methodist Church in that area had come of age, and therefore accepted that obligation with a deep sense of stewardship and earnest prayer.

One cannot visit this area without becoming aware of the growing demand for Western education. The Church - sponsored schools are crowded. In almost every case large numbers of applicants have to be refused for lack of class-room space. The Methodist Mission has over 45,000 pupils in its schools. It could have twice that number.

ONE instance is typical of many. In Palembang, South Sumatra, an area in which the majority of the people are of the Moslem faith, the Methodists have a school which, before the war, had an enrolment of between 500 and 600 pupils. This school now has an enrolment of 1,730. In order to accommodate this number the school is conducted in three shifts—morning, afternoon and night. The principal of the school has 1,000 applicants on his waiting list. It is also worthy of note that sixty-five per cent. of the pupils come from Moslem homes.

This desire for education presents one of the most challenging opportunities to the Christian Church that it has faced in many years. These young folks are to be the leaders in South-Eastern Asia in the decades ahead.

It is also encouraging to note the organization of the Malayan National Christian Council, in which are represented the Anglicans, the Presbyterians, the Methodists, the Brethren, the Salvation Army, the Y.M.C.A. and the Y.W.C.A. The Council is attempting to present a united voice and Christian witness on all questions affecting the moral and spiritual life of the community. It also aids in the cultivation of a spirit of co-operation and ecumenicity among the Churches and Christian organizations working in that area.

¶ *Africans and Europeans together face an immense task*

"Africanization" and the Church

Harry Belshaw

"AFRICANIZATION" is a word much used in West Africa to-day. It has primarily a political significance. By it is meant the appointment of Africans to senior posts in the Civil Service of the Colonies, posts at present held by Europeans and indeed often referred to as "European appointments." The ultimate aim of this policy, which was inaugurated by Colonial Governments in the 1920's, is to prepare the Colonies for self-government. It is a common criticism by educated Africans that the Government has not its heart in the policy and that Africanization is proceeding at too slow a rate.

The policy has repercussions in spheres outside the ranks of Government service. A similar trend is observable in the business firms, and the word is sometimes used in Church circles. "Africanization of the Church," however, is an idea that needs to be examined.

However apt the word might be in Government and business circles, "Africanization" is an intruder in our thinking about the Church. It implies that the Church in Africa is a European Church, and in doing so admits assumptions that are contrary both to the teaching of the New Testament and to the facts of the history and growth of the Church in West Africa. Let us look at these points in turn.

(a) By its very nature the Church is ecumenical. To label it with a national adjective is to contradict its nature. It is no more a British or German or American or Indian or African Church than it was a Jewish Church. Our thinking is false if in Africa to-day we conceive of the Church as an "African Church." It is not an African Church, but the Church of God in Africa. To suggest for it a policy based on a resurgence of African nationalism is to cut it off from its source in the universal Lord.

(b) Moreover, nothing is clearer than this: from the very earliest days of the Church in West Africa its growth and up-building was as much the work of African as of European Christians. A few out of many examples may be given.

About 1754 the first missionary to the Gold Coast of the Society for the Propagation of the Gospel sent home three African boys to be trained as missionaries to their fellow-countrymen. Only one of them survived, and was ordained and for fifty years acted as chaplain to the garrison at Cape Coast Castle, and ministered in the surrounding town.

When Freeman, the great Methodist pioneer (himself the son of an African father and English mother) visited Nigeria, he took with him a Gold Coast African and stationed him there as an "African Assistant Missionary."

In 1827 the Anglican Church opened Fourah Bay College, in Freetown, with the aim of training evangelists, ministers and teachers as the basis of a self-governing Church. In this College Samuel Crowther was trained, and, later (in the words of Latourette), "in the attempt to found a Native Church

manned by African clergy, in 1864 Crowther was consecrated in Canterbury Cathedral as Bishop of the Niger Territories."

AMONG the early missionaries of the Basel Mission in the Gold Coast were several West Indians who made an honoured contribution to the work.

In 1924 the Methodist Church responded to a call from the Ivory Coast where, ten years before, a mass movement had taken place under the preaching of the African Prophet Harris.

These are a few only of the cardinal points in the long story of the devoted enthusiasm of African Christians bearing witness to their fellow-countrymen, and of the training of evangelists and ministers as leaders of their own people. Yet, when all this has been said, there remains the problem: Why have not all the denominational Churches in West Africa attained maturity long ago, to function as self-governing bodies? Why do they still look to the home Churches for men and money, and still play a filial rôle? That they have made great advances towards the goal of autonomy, especially in the last quarter of a century, is recognized, but the goal is still not reached.

Several reasons may be suggested, relating to both the African Christian and the European missionary. There is no attempt to apportion blame or responsibility, but only as the facts are scrutinized can the way be cleared for further advance.

1. One reason is suggested in a paragraph from the history of the Church of Scotland in Calabar.

> About 1895, "to alleviate the strain on the European staff, the Presbytery had settled two young students who had completed their training for the ministry . . . in the towns of Okurike and Ebom. Fear of the unknown interior, of which they had heard only the worst, made them reluctant to take up their appointments. At their new stations they worked for a short time, but with constant misgivings. Eventually sickness and mistrust of the people among whom they worked drove them down river, and they refused to return."*

When, later, the call to advance among the Aro people came, the Mission Council still found tribalism barring the way. "If the natives of Efik are unwilling to carry the Gospel to other tribes," the minute runs, "the European agents must do so."*

We must not too easily condemn. The enmity of one tribe with another often meant death for strangers. Tribalism died hard, however, even in the Church. The ecumenical implications of the Gospel had to be learned, and put into practice, whatever the cost. When we consider that even in the sending countries national prejudices were not easily overcome, and even yet have prevented the linking of all Christians in a world-wide fellowship, we need not wonder that in Africa tribal barriers did not immediately fall. Nevertheless, tribalism stood in the way of large representative and independent Churches.

(2) Again, Latourette points out that, in Bishop Crowther's declining years, "largely through the weakness of native clergy and catechists, laxity of moral standards crept into the growing Church. It

* *Calabar*, by D. M. McFarlan; pp. 88 and 118.

seemed wise to choose a white bishop as (Crowther's) successor." In the Church of Africa to-day, moral problems, especially those connected with polygamy, still cause concern. To-day it is the African clergy who set and maintain a high standard of morals, but some catechists and teachers, with less understanding of the mind of Christ, still fall by the way, and many church members, infants in the faith, have not realized the moral implications of the Gospel. Failure on the part of the whole Church to accept the mind of Christ as determinative for conduct has hindered and will hinder the Church from attaining to its full stature.

3. There is, too, in the African character a trait of dependence, which makes the assumption of individual responsibility a strenuous effort of mind and will. He is part of a social and religious whole, out of which he had to step when he became a Christian. The missionary was the centre of the new life, and was inevitably regarded as the "father" of his people. They were content to remain as wards and follow his guidance. In the conflicts between native custom and Christian principles where African Christians should themselves have taken a stand, enduring whatever consequences their witness brought, they have often preferred to rely on the prestige of the missionary (or the Government official) to smooth out difficulties. They have looked for an external source of authority rather than take their stand on the dictates of conscience and principle.

All this may be part of the African Christian's social and psychological background, but it does not contribute to maturity in a heathen environment.

ON the side of the missionary, too, there have been mistakes and failings which have contributed to retard the Church in its growth towards full autonomy.

1. In West Africa, while each missionary society throughout its history could point to a few missionaries who lived and worked for twenty or thirty years on the Coast, this was the exception. The average length of service was about five years. This high rate of missionary turnover had a serious effect on the work, which proceeded often in a series of leaps without adequate continuity. The training of leaders in schools and colleges was particularly affected, as was also the indispensable work of Bible translation. It might be thought that the hold-up of the work through invalidism and death of the missionary staff would have stimulated Africans to assume heavier responsibility. In fact, it had not this result. Was this because of the African character trait of dependence already mentioned, or because the work was too "English" in its methods, its standard of efficiency, its approach to life, to allow Africans to feel completely at home in it?

2. One of the neglected aims of missionary work in West Africa has been "the Africanization of the missionary." Due to understandable reasons—danger to life, which was often short enough; failure therefore to learn the language adequately; the attempt to do much in a little time; failure adequately to appreciate the basis and bonds of African tribal life—few missionaries were able to enter

whole-heartedly into the life of the people to whom they ministered. The new life in Christ was imposed from the outside, and was not from the beginning linked with the thought-forms and customs and hopes and fears of the African peoples.

IT was a West African, Aggrey, who said: "With my people it is not so much *what* you say as *how* you say it, and *who* does the saying." If this is true, the preaching of the Gospel and the establishing of the Church were under a serious handicap from the beginning: the missionary was too much a stranger, preaching a strange doctrine through an interpreter, for his message to root itself deeply in African life as the seed from which a truly indigenous Church should grow.

3. Progress towards self-government has also been held up on the missionary side by the very weight of the buildings, schools, colleges, hospitals and churches, erected by the missionary societies for the work of the Church. It is a case of a very valuable asset becoming a liability. The missionary boards and committees naturally felt a strong sense of responsibility for this property, for they themselves were responsible to the home Church that had contributed towards it. It is true that the local Church often built its own churches and contributed towards more imposing central buildings, but in general, grants from home made possible the erection of those buildings which the missionary staff (in the first place) considered essential to the work. No home committee would have felt that it was discharging its duty honourably if it handed over this valuable property to an indigenous Church without the assurance that it would be used only and always for the purposes for which it had been erected. It has yet to be found in practice whether the African Church can support the burden of upkeep of some of the properties they will inherit, when the day comes. The number of unfinished building schemes in different parts of West Africa would suggest that they will not find it easy.

The above reasons cannot be considered exhaustive, but they do suggest that real and serious thought needs to be given to the whole question of West African Church autonomy. The day does not yet seem to have arrived when the missionary will not be welcomed, for before the Church in West Africa there is an immense task of evangelization which will need all the forces that can be called upon. European and African can work together as colleagues in this mighty task. But if they are to do it successfully they must be of one heart and one mind. There is an African reserve as well as a British one. The whole question of "Africanization" of the Church, of the place of the missionary, of self-government, of aims and goals should in West Africa be brought out into the open, more than it has ever been. If it is done in the spirit in which St. Paul wrote to the Corinthians—"Our mouth is open unto you, O Corinthians, our heart is enlarged. . . . open your hearts to us"—nothing but good can result.

Points to Ponder

The 38th parallel was chosen as a convenient imaginary line, north of which Japanese would surrender to Russia, and south of which to the United States. Koreans did not want it. Millions of them migrated south. See page 261, "Korea and the Iron Curtain."

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On page 265 Dr. T. T. Brumbaugh describes a movement which makes fiction seem colourless.

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Japan to-day offers unparalleled opportunity for evangelism. See p. 269.

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The problems of building up the rural Church in India and Asia can only be solved by a far greater use of trained, indigenous, voluntary lay-workers. See "Indian Village Leadership." P. 273.

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The *ashram* should be a training-ground for and the centre of voluntary Christian service, and a place of worship and prayer. See p. 277.

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The Church of South India does not hold that without an episcopal order there can be no sufficient ministry and sacraments. This issue will have to be faced within Anglicanism throughout the world. See p. 280.

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It is cheering to read of Christian progress in South-East Asia, a part of the world which is causing much anxiety to-day. P. 285.

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The vast task of evangelization in Africa can be more hopefully viewed if the missionary can "think Black" and practise indigenous principles. See "Africanization and the Church." P. 288.

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Christian literature in Africa—its needs, opportunities, and obstacles. The article, "Let the People Read" demands the deep interest and earnest prayer of every Christian. See p. 293.

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"Cry—South Africa" tells how missionaries have been successful pioneers in meeting the human needs of industrialized Africans. P. 297.

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The multiplicity of interdenominational missions demands a co-ordinated partnership in the interests of economy and efficiency. See "Total Partnership." P. 301.

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"The World To-day," p. 305, is a picture of the world situation.

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Racial and other discriminations crucify Christ and sell the pass to Communism. See "Missions—A Spectator's View," p. 314.

T. C.

Let the People Read

CHRISTIAN LITERATURE IN AFRICA

M. Mary Senior

ROBERT MOFFAT translated the Scriptures into Sechuana and prepared tracts, pamphlets and other Christian literature. He set up a printing press at Kuruman, and in a journal letter to Mary Moffat dated 18 May 1835 there is mention of the Religious Tract Society, " who have been so beneficent to our Mission." A footnote explains that a gift of paper in 1833 had been followed by other generous grants. There is a long and honourable tradition of literature work in the Church in Africa, and assistance from Britain. But that is not to say that there has been an adequate literature service, or that even present expansion has come near to meeting all the needs. A great deal of the present expansion is due to the stimulating influence of Margaret Wrong, who from 1929 gave noteworthy service until her death, on tour in Africa, in 1948.

We talk glibly of Africa as if it were a single country. But Africa is a continent more than three times the area of Europe, with a population estimated to be less than a third of Europe. While something of a common pattern may emerge, its peoples are more diverse and its languages more numerous. For example, in Kenya, with a population of about four millions, eight major languages and twelve minor languages are officially recommended for use in school textbooks. In Northern Rhodesia (population less than two millions) there are, in addition to English, four official languages, but a recent survey showed nineteen languages in which some Christian literature was available. In the Southern Sudan, in one area alone it is reported that there are ten main language groups, but the number of languages is far greater.

It needs little imagination to see that this Babel-like fragmentation has proved one of the greatest obstacles to the production of books for Africa. This alone would account for high costs and scarcity of books in any language. Yet in face of it the Bible Society produced the Bible or portions of Scripture in 306 African languages, at a price determined by the capacity to pay, and missionary societies, the specialist literature societies and other agencies contrived to pioneer in the production of other Christian books and pamphlets.

To-day new factors make literature the most compelling missionary need in Africa. First is the tremendous increase in the number of literates. New, streamlined methods of teaching adults to read have easily been adapted to African languages. On his 1948-9 tour of Africa, Dr. Laubach worked out reading lessons in sixty-seven languages, and he is still adding to them. At the same time the pace of all juvenile educational development has quickened beyond belief. In many urban districts universal education is in sight, if not always

an accomplished fact. Here are potential new readers in two great streams. (Not all literates become readers, as a glance at the products of our own educational system should remind us.) Secondly, the Christian Church has also been growing with great rapidity. Where a generation ago there was not a single Christian among the Ibos of Nigeria, for instance, there is to-day a great Christian community. In Nigeria as a whole the total Christian community just about doubled in the ten years from 1938 to 1948. The same is true of Kenya, where there is a total Christian community of approximately a quarter of a million in a population of four millions.

IF we set against this background any catalogue of Christian literature for Africa, whether it be in the vernacular or in English written out of African experience, the Church's best efforts seem paltry in relation to the need and opportunity. Within the last few years great strides have been taken in developing the machinery for the co-ordinated preparation of Christian literature. In many British dependencies the initiative for the preparation of healthy books for general reading is in the hands of Government or Government-aided bureaux, and missionaries have been seconded to this work. In almost all African territories the Christian Councils, some of them as yet very young, have their literature committees. Both they and other local literature committees throughout Africa are tackling problems of preparation, production and distribution of Christian literature with increasing vigour, but even when hard-pressed ministers, teachers and other Christia leaders, European or national, hav prepared material in their no existent " spare " time, hard eco omic facts, costs of productio difficulties of distribution, are ofte very discouraging.

The rapid extension of literac and the fact that now it is no long confined as once was the case t those people who have alread made some response to Christia teaching, gives the printed wo fresh importance as an instrume of evangelism. It is well know that Dr. Laubach everywhere urg that *The Story of Jesus* should b part of the earliest reading matt presented to new literates.

In Sierra Leone, where one the first literacy campaigns Africa took place, handbills in lar type have been prepared to gi away to new literates on the frin of mission areas and beyond, who tribal beliefs are weakening a who are wondering whether t Christian Church has the answer their questions. These are bei followed up by eight-page bookle on the same subjects, to be sold a penny. This venture in evange ism has been made possible special gifts. The Northern Rhod sia Christian Council was respo sible for a series of local broadca talks. These have been publish as a series of twenty penny pamp lets under the general title of *Jo Christian Papers*, and deal wi such subjects as Marriage, t Bible, Prayer, Education, Co munism, Freedom, Work, Dea Some are being translated, and t original English numbers have be widely distributed in other parts Africa.

This literature of evangelism a popular Christian education

important. But theological literature for ministers and students, catechists and other lay readers is essential. Even the few Africans who can with comparative ease read English books written for their opposite numbers in the West find that much of their content is irrelevant to their needs, whereas guidance for the specific problems which confront them as Christian leaders in an African society is lacking. Much time and thought have already been devoted to this question.

The number of books written in not-too-difficult English out of experience in the African Church is growing. Within the last three years, for instance, the following books by missionaries who have been engaged in theological training at various levels have been published: *The Life of Holiness,* by S. H. Childs, an introduction to Christian ethics; *The Lord Jesus Christ,* by K. H. Crosby; *Notes on the Creed,* by T. A. Beetham and *The Catechist and His Work,* edited by H. Belshaw. This is not, of course, an exclusive list. A recent venture is the launching of *The Daystar,* an African theological journal published for the International Committee on Christian Literature for Africa by the Society for Promoting Christian Knowledge and the United Society for Christian Literature. This has been most warmly welcomed but has not yet found the secret of success. To be self-supporting a journal must command a wide circulation, but *The Daystar*'s potential readers are limited in number; the level of theological attainment varies greatly, and many African ordinands, trained in a vernacular and with a limited command of English, find it beyond them. It is reported that a Swahili journal has recently been started in Tanganyika.

Bishop Neill's forthcoming survey of theological training in Africa, it is hoped, will help to stimulate the writing of necessary theological books, possibly as basic texts in English suitable for translation. It is not likely that the books when written can be absorbed in sufficiently large editions or rapidly enough to be a sound business proposition. But the provision of the proper books for the training and use of its ministry is surely a necessity which the Church neglects at its peril.

WHEN it comes to distribution, including publicizing, of Christian literature, Africa with its vast areas and relatively low density of population presents yet another challenge to Christian thinking. It is no reflection on the Christian bookshop organizations to say that distribution is not yet adequately organized. Attempts as in Northern Rhodesia to knit book distribution into the ordinary commercial life of the country, so that Africans may see and buy books in the places where they buy cloth and other commodities, depend on the goodwill of traders, for whom books are a less profitable line of business.

Distribution through commercial channels needs to be supplemented by every possible means. John Wesley sent his preachers the length and breadth of England with Christian books and tracts in their saddle-bags. A missionary travelling by car can carry a box of books and pamphlets, and after talking about his books can return to his station with an empty box, every

one having been suitably sold. But ask an agent to collect a parcel of books from a post office twelve miles away, over bad roads or no roads at all, and in tropical rain, and it is probable that any ardour he may have for disseminating books for a very small commission will be considerably damped.

Enough has been said, perhaps, to give a bird's-eye view of literature needs, opportunities, and obstacles in Africa. No specific reference has been made to non-British territories in the continent. Nor has mention been made of Christian presses such as Lovedale in South Africa, with its long history and considerable output, or small concern such as the press attached to the United Missions in the Copperbelt. Nor again has there been any but passing reference to the book-shops. A thrilling story is behind every one. But they would be the first to say that the Christian Church to-day is only just beginning to tackle seriously this business of Christian literature on a scale commensurate with present-day needs. At last a literate Church in Africa is a possibility. Whether it becomes a reading Church depends on us.

Flood the World with Literature

Dr. Frank Laubach recently said to 200 representatives of forty denominations: "Thank God every branch of the Church believes in literacy and in winning souls. . . . I am speaking for a billion illiterates who want your help, and need to know your Christ. . . ."

Speaking of strategy, Dr. Laubach says: "In the non-Christian regions we have about twelve million active, native evangelical Christians, scattered among twelve hundred million non-Christian illiterates. We must train those twelve million Christians each to teach and win one in his own home. There are about 120,000 Churches with an average of 100 members. We must organize every Church into a teaching, evangelizing army. . . . Our plan is to train 12,000 missionaries (there are already 10,000 on the field), one missionary for every 10 Churches. . . The wives of missionaries, native laymen, deaconesses, and Bible women should all be trained to use this means of evangelism. Doctors and nurses should be trained to have patients in hospitals taught."

Literacy News Letter.

* * *

The Rev. Frank A. Smalley, General Secretary of the United Society for Christian Literature, writes that his recent visit to India has left certain outstanding impressions. For instance, although reading matter for the new reader is of great importance, literature for strengthening the Church so that it may stand up to an unknown future is even greater at the moment. Again, the purchasing power of the Christian community is so low that books must be sold at a loss to the publisher. Hence, either the profits on secular printing and general books must pay for the Christian literature losses, or funds must be raised for subsidies. Bookshops and depots need help too. Discounts on books which have been reduced far below cost are too heavy to enable bookshops to survive, much less to grow.

"Another country is responsible for flooding the world with explosive literature," says Mr. Smalley; "cannot more people in this land be responsible for flooding it with Good News?"

¶ *A Continent waits for salvation*

Cry—South Africa

Ray E. Phillips

WHEN Frederick B. Bridgman and his wife were sent to Johannesburg by the American Board Mission in 1916 they quickly sensed that something more than the preaching and teaching mission of the Church was required. Churches dotted the great gold-bearing ridge—the Witwatersrand —which produces more than half the world's gold. A start had been made in providing schools for tens of thousands of children of the African town-dwellers. Mine managements had erected hospitals for their workmen and the towns provided rudimentary accommodation for the medical and health needs of their Native populations. But there was a total lack of any social or recreational activities to provide for the wholesome occupation of the leisure time of these hundreds of thousands of African peoples.

These had left the simple grass huts in the rural areas to come to the white man's city to mine the gold and to do the menial work in factories, shops and homes. The old life was left behind; the new life was puzzling, alluring. There were white and black adventurers who had already found ways of fleecing these simple newcomers out of their hard-earned wages by the old methods of liquor, vice, and gambling. Children roamed the streets of the Native towns or invaded the white man's areas in search of excitement, which often landed them in gaol. Educated Native men and women, a small but increasing number, were resentful at their lot and restive under the many special regulations and restrictions which applied to non-whites, curbing their movements, denying equal economic opportunity, and condemning them to the monotony of life in slum yards or in the unattractive Native locations on the margins of the white man's towns.

On furlough in America in 1917, Dr. Bridgman told American Churches of the need as he saw it in Johannesburg for social welfare and recreation, and the lack of any agency except the Church to pioneer in this field. He met a sympathetic hearing and returned to Africa with $40,000 contributed by interested Christians to initiate an experiment along these lines. My wife and I were chosen, because of our background and training, to undertake this new type of missionary endeavour.

In this short article I can only indicate by catch-words: (1) What has been attempted; (2) what other missionary and Church bodies are doing; and (3) what remains to be undertaken in this field of service in the Union of South Africa.

For the 250,000 African miners (now over 300,000) on the gold-fields we experimented with leisure-time activities of various sorts. We eventually fastened on the cinema as the agency most productive of good, bearing in mind our limited staff and funds. After a demonstration period, the Chamber of Mines undertook to finance the purchase of equipment and the rental of films, while we engaged operators and selected films. Soon

film programmes were being shown weekly in sixty large compounds, or residence enclosures, on the mines. This enterprise has grown until to-day eighty-nine compounds, each housing 2,000 to 6,000 men, are enjoying carefully chosen film entertainments, shown for the most part in the open air and entirely free of charge.

Largely as the result of evidence which we laid before a Government - appointed Native Mine Wages Commission, the mine managements are now employing Welfare Officers in each of the mines to organize and supervise leisure-time activities among the African workers. These Welfare Officers provide recreation, supervise night schools and are constantly available for consultation by the workmen on their many problems.

FOR the children on the Witwatersrand we experimented with play-grounds, installing apparatus and organizing field and group games near the slum-yards and in the Native townships. We enlisted the co-operation of those few mission schools which had been started, and soon had flourishing leagues in field-hockey, basket-ball and soccer football. The first Boy Scout troop, "The Pathfinders," took shape in one of the foulest slum areas. To-day there are Pathfinder-Scout troops for boys and Wayfarer and Guide detachments for girls within reach of most African juveniles on the goldfields, and through the length and breadth of the Transvaal, as well as in numerous districts throughout the Union. The Municipal Council of Johannesburg has appointed recreation and sports organizers for its four large Native townships, and other municipalities have moved in the same direction.

As the result of a conference on Native Juvenile Delinquency in 1938, organized by Rotary, the City Council of Johannesburg, and in which we had a share, boys' and girls' clubs came into being. There are to-day eighty-seven clubs for African boys in the Transvaal, and about half that number of girls' clubs. The clubs, as well as the Scouts, have their own independent organizations, in which missionaries and Churches are playing a part.

The cinema is now being used by the City Council of Johannesburg for providing free entertainments to the crowds of children and their parents in the Native areas.

For the educated men and women in the towns, the initial approach was difficult. These people had become embittered through the passing of a Native Land Act of 1913 depriving them of ancestral lands without releasing other areas. They had sent a deputation to the King, but had been told that the British Parliament could do nothing for them; they must work out their own salvation in South Africa. So, in 1918, when we arrived in the country, they were talking of revolution, strikes, boycotts. There were rumours that the Government was going to extend the hated Pass Laws to African women. These educated young people had lost faith in the Government, the missionary and the white man.

We finally revived an organization which some of these young men had begun some years before but had slumped. This was a debating society, with other literary features. It proved popu-

lar. Members wanted to improve their English. Then was introduced an occasional white lecturer—a city councillor, university professor, business or professional man or woman. After two or three years of this, the first Joint Council of Europeans and Africans was formed of twenty-five Africans and the same number of white men and women, to discuss legislation and other matters pertaining to the two races. Other Joint Councils sprang up, and the South African Institute of Race Relations was formed. The first Community or Neighbouring Centre was erected in the centre of Johannesburg, called the "Bantu Men's Social Centre," the prototype of the Donaldson Orlando Community Centre, and others now being built in various parts of the country by municipalities and the post-war National War Memorial Health Foundation.

Realizing that African single women in Johannesburg were provided with no residential hotel or Y.W.C.A., Mrs. Bridgman gathered around her a dozen Johannesburg ladies and started the Helping Hand Club for Native girls and women. This committee purchased property and erected a building which now houses 115 residents who are working in homes or factories, or are school-teaching. This club is located in a heavily populated white area in the city.

Another venture was the formation of the "Association for the Prevention of Delinquency Among Non-European Girls." Its Talitha Home was the first of its kind in South Africa. The courts commit wayward girls in need of care, passing them first through the sister institution, the "Detention House and Place of Safety."

Still another desperately needed institution was started by Mrs. Bridgman—the Bridgman Memorial Hospital, the first maternity home for African women in this part of the world. With a capacity for seventy-two patients, this hospital now frequently has to find accommodation for over 100 mothers, together with their babies. A board of missionaries, doctors and representative Johannesburg men and women manages this efficient hospital.

OF recent origin is the Native Youth Board, designed to find employment for some of the hundreds of older Native boys and girls who are growing up in the cities and towns with no friendly hand to find suitable employment for them, and to ease them into unfamiliar industrial conditions. This board finds employment for some 300 boys and girls per annum. It is now investigating the matter of setting up a combined training school, factory, and sales organization to provide lucrative employment for some of these young people under ideal conditions.

Realizing that welfare and recreational agencies could not rely on recruiting personnel from overseas, the South African National Council of Y.M.C.A.s, under the inspiration of its President, the late Jan H. Hofmeyr, one of South Africa's great sons, was persuaded to take the initiative in setting up a school for the training not only of Y.M.C.A. secretaries, but of social workers for a score of different services. The writer and his wife were seconded by the American Board for this important work, and since 1940 have been in charge of the Jan H. Hofmeyr School of

Social Work, located near the very centre of Johannesburg. Premises have been generously provided by the City Council. Finances come from the Union Government, the City Council, and from a score of organizations, trusts, corporations, and individuals, who are interested in training non-whites for service to their people. Some 130 graduates are already employed as probation officers, child welfare investigators, Y.M.C.A. secretaries, recreation and sports organizers, directors of community and social centres, as Church social workers, workers with blind, deaf and dumb, and cripple care associations, with prisoners' aid associations, and in other agencies. Students are drawn from all the African territories from Uganda to the Cape. The three-year course of study follows, with modifications, the courses of overseas schools in providing background courses for the understanding of social problems and techniques and materials for meeting these problems.

Workers going out from this Hofmeyr School of Social Work have largely been absorbed into organizations working in the urban areas. Now, however, an experiment is being undertaken by the School, financed by the American Board Mission and the Transvaal Chamber of Mines, in two backward rural areas, to demonstrate a programme for adapting group work and community organization methods to the needs of African rural areas. This experiment is being closely watched by the Union Government and by others interested in discovering along what avenues of wholesome social organization rural Africans should be encouraged to develop.

A few missions other than the American Board have been active in the social welfare field. The Anglican Church Mission in Sophiatown has erected a social settlement alongside a church and school in a single development unit which serves the surrounding community. The Methodist Church Mission at Durban has provided a Men's Institute for a recreational centre. The National Christian Council, through its welfare committee, has bought a piece of ground near Johannesburg as a camp site and retreat for Christian Africans and whites. This has considerable possibilities.

NATIVE Africans are bursting so rapidly into our industrial civilization that everything possible must be done to see that the new conditions are made conducive to the living of a good life. African clergymen should be trained to understand the peculiar needs of their people in the new, bewildering surroundings.* Contributors to missions must broaden their vision and giving to cover the needs of the whole African. Untold thousands of Africans are wrecking their manhood and womanhood in their misuse of money and leisure time. The Christian Church cannot stand idly by while the African peoples, who owe so much to the early service of the missionaries, are corrupted by commercialized amusement and the providers of liquor and the roulette wheel—through lack of direction in the creation of wholesome social life. A continent is waiting for salvation.

*The American Board Mission is sending its theological students to the Hofmeyr School for a year's training in Social Welfare.

¶ *Why co-partnership is essential to-day.*

Total Partnership

Thomas Warren

This article by a Secretary of one of the leading interdenominational missions points to the need of rethinking the relations of Church and Missions in that particular sector of the missionary enterprise.—Ed.

WORLD evangelization is a duty incumbent on the whole Church. The functions of world evangelization are distributed among the many members, but no one member or group can effectively carry out its purpose without the full co-operation of all the members. We need to distinguish between administrative and operational functions, between supply services and fighting forces; none can be omitted, but unless all are proportioned and co-ordinated efficiently and effectively, the whole organism will be weak and its purpose frustrated.

Missions are not poor relations begging for the crumbs that fall from the Church's table. Church and Mission are as vitally related as are hands and feet: missions are the feet of the Church, carrying its gifts, spiritual and material, to the uttermost parts of the earth.

A Church which has no missionary vision is like a person suffering from myopia, yet unconscious of the defect. Missionary vision must be characterized by breadth, length and depth. It must be as broad as the world, embrace eternity in its view, and penetrate beneath the surface of things. The Church or Mission having a restricted vision is missing the highest and the best in the service of God and humanity.

In what way should thoroughgoing partnership between Church and Mission be defined? How can it be more perfectly realized? One part of the Church's business (if not the whole) is the cure of souls. In a sin-sick world it alone knows the remedy. It has this knowledge, this message, on trust; it can only flourish as it fulfils its trust. A Church must never be parochial, for there lies the danger of stultification. It can only maintain its corporate health and its vitality by growth. It should know no racial or geographical barriers. Therefore the Church in nominally Christian lands must have overseas extensions. That implies "Missions," which in turn requires a commissioning authority as well as commissioned agents. All this necessitates some kind of organization and administration.

If we compare missionary forces to a conquering army, then the home Church is the base from which are supplied men and means for the task which has been set before the army. In denominational missions it should not be too difficult to establish and maintain the right relationship between Church and Mission. But owing to the vastness of the field, and the rapid way in which it opened up, there came into being a number of interdenominational missions. These have become so numerous to-day that serious problems have arisen. One of them is that Church and Mission have become separated, and in some ways competitors,

more especially in matters of finance.

Independent evangelical Churches at home, and a similar type of mission on the field, inevitably produce an individualistic type of missionary. This may become so marked as to threaten the work of such missions by constant fission and separation.

THE multiplicity of missions calls for full partnership, without which the tremendous task of world evangelism cannot be achieved. In spite of all outward divisions we must still hold fast to the real unity of the body of Christ and do all we can to make that unity effective and visible.

We will take it for granted that every mission seeks to establish its work on self-governing, self-propagating, and self-supporting (in other words, indigenous) lines. That should not destroy the unity of the body, but it does call for a different expression of relationship between Church and Mission.

This brings us to another partner —the Training College whose function is vitally important. Has the place of *the college as a partner* been rightly understood? The relationship between the partners should not be a haphazard association without any thought or plan. A right perspective is necessary in order to fit all the pieces together so that all may be integrated into an effective whole.

It is evident that the needs of missions should set the standards of training. This leads to certain considerations. Candidates are the material out of which missions are made. The Church provides the material—more or less raw. The College prepares it, the Mission uses it. It may all look very simple, but in practice many questio arise which only an effective a integrated partnership can de with.

The very fact that more tha half of the world's population still unreached by the Gospel sho that the Church is far from fulfi ing its allotted task. As long that is so, and it does not at pres appear as if the Church will ev be able to catch up with the gro ing number of non-Christians, long will the need exist for t practice of full partnership.

To what extent is the ho Church cognizant of the missio ary situation to-day? The answ is, "Very little indeed." It is n easy even for the home departme of a mission to keep up with t ultra-rapid developments of constantly changing mission-fie This applies to the political, ec omic, industrial, and social life a country.

The war greatly intensified t evolution of backward peopl Every change in every departme of life reacts on a mission's p gramme and activity. In a wo that is dynamically revolutiona Church and Mission tend to static and lag behind the tim This means that many missiona books still on sale are complet out of date. Some of them ma sad reading, for the hopes wh they raised and the enthusias they provoked have never be realized. What then?

Is the home Church willing to told the truth, and willing also back up and support the we fronts as well as the strong fro on the mission field? Missi aries may be afraid that if t give a true picture they may cre discouragement. Mission s porters must be as willing as m

sionaries to face disappointment. The home Church has the right to ask, in such situation, if the mission is tackling its job in an efficient manner. Here, too, total partnership between the home Church and the Mission must be real if it is to be effective. Confidence born of frankness is the only basis of true partnership.

Churches must give men as well as money, and they must give of their best. A congregation which provides a candidate should support that candidate from start to finish, in training, equipment, and support on the field. Or if one congregation is too weak to undertake such a task, a group of local Churches could act in close co-operation.

In the selection of candidates breaches are sometimes made between Church and Mission. No mission can afford to accept "pet" candidates. They must have the essential qualities to make good workers, and not merely a fair record of church-work at home, plus a little financial backing. There must be sustained interest. No change of pastor or mission-secretary (of a church) should bring about the neglect of an old worker in favour of a new and better-known or more popular younger person. If the Church cannot support both, the first must not be left in the lurch.

It becomes increasingly clear as one examines the complexities of mission administration, especially of the interdenominational type, what a big part individualism plays in making it difficult. How are we to maintain the useful balance between personal interest—that of Church and candidate—and the broader interest that needs to be developed between Church and Mission? The creation of a deeper understanding between Mission and Church should be a definite part of mission policy.

THERE are two means of contact between the foreign missionary and the home Church. Both are valuable, though not without some risk: they are the personal circular letter and deputation work. The missionary's personal contact with a circle of friends stimulates prayerful interest and practical support. At the same time, there should be a clear understanding that all money given as a result shall be paid into the treasury of the mission and used at its discretion.

The years of preparation of a candidate are vitally important. In the past, more stress was laid upon doctrinal soundness than any other thing. The vision needs to be enlarged until it embraces the whole field of missionary qualifications required to-day under new conditions. As long as education and the social services were the work of missions they were associated with spiritual and moral instruction. Now missionary forces in many lands are being restricted in an increasing degree in their activities and in consequence are facing a new type of human material—men and women having a purely secular education which leads to unbelief or religious indifference.

It is against this background that Church and Mission must visualize the candidate's preparation. Needless to say, the missionary's message is still the old Gospel, but it has to be presented in such a way as to answer a different set of questions and problems from those of earlier days. This brings

into prominence the need for literature designed to provide an answer to the urgent problems of the hour.

All this raises the question of how to acquire that intimate and profound knowledge of a type of mentality very different from our own. How can we begin to preach or teach effectively unless we know something about that mentality? This is a vast subject, with as many variations as there are countries and peoples. There are, however, some general principles of universal application, and so some preparation can be given at home—an initiation into the subject which will have to be studied in detail on the mission field. All we can do here is to point out this important aspect of missionary thinking.

PARTNERSHIP on the field is a vast subject, and one of the most difficult, yet of tremendous importance in these days of economic crisis. One may question whether the modern multiplicity of evangelical agencies at home and missions abroad is really in the will of God. Could not something be done to cultivate a spirit of partnership amongst them: the recognition that each may have its particular function for which it is best fitted, and that all should work together for the common good? This is not merely a question of willingness to work together in a common cause. At no distant date it is likely to be an imperious necessity imposed by state regulations and economic pressure due to the diminished giving-power of our depleted Churches.

One of the Church's main forms of witness is to be its unity. Four times in the Lord's Prayer, recorded in John 17, He asked tha His followers might be one an twice He connected this unity wit the world believing and knowin that He was the " sent one " of th Father. Is not the multiplicity c missions in direct contradiction t our Lord's longing?

If one world-wide mission utopian, or seems so, surely i individual fields something shoul and could be done to integrate number of missions into a co-ordi ated partnership. Foreign field an home constituencies must both b considered in this connection. is, to say the least of it, uneconom to have so many agencies drawin funds from a limited constituenc and using them in overlappin activities in the same territory, wit little or no co-operation.

There is impending catastroph if Church and Mission do not soo resolutely face up to this situatio Already the home Church is com plaining of the increasing claim of rival missions for a hearin and for financial help, yet ever year new competitors enter th already overcrowded field. Old and established missions could an would enlarge their borders if mo funds were available for ther They have accumulated knowledg and experience which is lacking fledglings. Is it the appeal to th newness, the spectacular, or th heroic that makes new missions attractive to a certain type supporter? If only this wid vision of total partnership cou prevail in all mission thinking an planning, some of the excesses an extravagances of unnecessary mu tiplication of agencies would b avoided, and the Lord's mon and servants could be used to bett advantage.

The World To-day

E. J. Bingle

The Church in the New Order.

Events in the Far East are moving quickly to-day, and may precipitate war on a vast scale. Meanwhile, the Christian Church within the new Communist order continues to survive, though it faces new perils from day to day. From South China it is reported that there is a sharpening of propaganda against Christianity; this is the reverse side of the process of Communist indoctrination which is steadily being pressed forward in schools, colleges and hospitals.

The attack takes a variety of forms: the doctrine of God is dismissed and in its place a crude evolutionary explanation of the origin of man is substituted. What little room is left for religion is entirely within the dominant framework of politics. The motive and practice of benevolence in Christian hospitals, orphanages and famine relief is described as a mere patching up of a bourgeois order to render it tolerable. The real effective remedy is now at hand—Communism. Missionaries are the spies of the capitalist classes operating from Hong Kong, Macao and Formosa. None of this is new, but the teaching, as Burke said of the French Revolution, is now an "armed doctrine."

There is still freedom of worship of a kind, within Christian premises and homes, but not in public; all this will die out in time, according to Communist teaching, and the Communists are not unwilling to lend a hand to hasten its demise.

Faced with a situation like this, Christians react in different ways. Some try to escape by overemphasizing particular doctrines, like that of God's election, the second coming of our Lord, the reality of another world; what might and should be spurs to action become mere sedatives. There is a certain unwillingness to understand the new doctrine of the Communists, to find out how and where it is to be met. Money is short among Christians and will be shorter.

It is hard and unfair to criticize fellow-Christians facing situations as difficult as this; there is evidence of the same temper within our own Churches at home in face of far less serious difficulties. Escapism within the terms of Christian teaching is no new thing, nor is it less universal than it was.

Word from Portuguese East Africa.

British newspapers have recently been reporting the agreement between British colonial administrations in East Africa and the Portuguese Government regarding the use and development of the port of Beira, in Mozambique (Portuguese East Africa) as the main outlet for the trade of the Rhodesias and Nyasaland. The great developments which are taking place in Africa must be dealt with internationally and co-operatively. The British "all-red" route runs north and south, not east and west to the sea.

All this is important, but it is not the only thing that is happening

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in this area. Dr. Laubach has recently been there in his combined task of promoting literacy and personal evangelism by means of his famous charts and booklets, and "each one teach one." He has been able to work through the French, British, Portuguese, and American missions which operate within Portuguese territory.

These missions are faced with many opportunities, and an equal number of difficulties. They work against the background of a totalitarian (mild though it be), Roman Catholic Government; a former Bishop of Mozambique (now a Cardinal) declared before the war that Roman Catholic missionary work should be intensified so that "we can expel from the colony those three enemies of our Portuguese Catholic faith, namely, Islam, Protestantism and Bolshevism." * The subsequent development of the Portuguese State has tended to strengthen this hostility. Even within the framework of the same laws for Catholics and Protestants administrative action can and does produce startlingly inequitable results.

Nor is this the only problem of the area. The African population is increasingly fluid and migratory. Some 110,000 Africans from Mozambique are contracted for annually by the mines in the Transvaal, while there is other local intercourse with the Rhodesias and Nyasaland. The infiltration of American business interests has already begun and is likely to increase, since the new schemes require and are likely to receive dollar support. For these reasons Portuguese East Africa is becoming less isolated than Portuguese West Africa (Angola).

Such foreign influences are not wholly pacific: they also tend to generate friction, and there are still memories of the evil results of former friction within the territory. Nevertheless there are friendly as well as hostile influences at work, even within the administration, and the opportunities are not small. This area, of which we hear so little, and for which we care so little, also needs our Christian concern.

Derricks in Arabia.

THE acids of modernity, to use a famous phrase of Walter Lippman, are lubricants in Arabia, which is reckoned to contain one-half of the present oil reserves of the world. Three great oil companies operate in Bahrain, Kuwait, and Saudi Arabia, and there are prospects of further developments in Iraq. The royalties on the oil extracted have provided great wealth for the governments of countries hitherto reckoned poor, where even the famous pearl fisheries have ceased. The oil companies have brought large numbers of American and British employers to areas where climate and concentration have not been conducive to wholesome living. The Christian witness of American, British and Danish missions has to be given in a new environment which is still undergoing rapid change. Not only is the background changing; the minds of the people, especially the young, are changing in their attitude to Islam and to spiritual things in general. A new evangelistic situation has arisen, full of opportunity and difficulty, with hope and despair still alternating.

*On this see the *Contemporary Review* for October, 1943, pp. 238-9.

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The Salvation Army

It has all taken place within the lifetime of persons still living. Dr. S. M. Zwemer, one of our consulting editors, founded the Reformed Church Mission in Arabia when he was a young man in his twenties: last year, well over eighty, he visited the Mission to celebrate its sixtieth anniversary. They began with two missionaries; there are now something less than forty foreign missionaries in the whole of Arabia, with a population of ten millions. Is this progress in face of the task to be undertaken?

THE main vehicle of witness has been the hospital, and it still is. It meets the Arab on the ground of felt need, and it makes its special appeal to the desperate plight of Arab women. Even though increased wealth has made possible the erection of government hospitals in some places, the mission hospital still continues its special, more personal ministry, and the need is far from covered by both agencies. But there are other forms of witness. There is the school, where the Bible is taught: again, such schools are facing the kind of pressure which mission-schools are experiencing even more acutely in other Moslem countries. The women's club is another way, and personal visitation yet another. Nor are converts lacking, though they are few. A tiny church is being built up. The same resistance is met here from Moslem rigidity, and from the more modern view that all religions are equally good —and in some cases equally useless. Fanaticism is said to be easing, yet the number of pilgrims to Mecca is also said to be increasing.

Politics in Arabia do not make the task of proclamation easier, but there is also friendliness in some places from the authorities.

There is need of more concern, more missionaries, more concentration, in this area where, it has been said, the Christian task is "to persuade the proudest man in the world to take the thing he hates from the hand of the man he despises." No wonder that three-quarters of Arabia is to-day an unoccupied mission field.

Japanese Uncertainties.

Some time ago there appeared in the *Manchester Guardian* a striking article by Robert Guillain, a correspondent of the Paris newspaper *Le Monde*, following a recent visit to Japan, which he already knew well. He noted the amount of reconstruction which had been done since his last visit three years before. The Japanese, he wrote, had emerged from defeat. There was a new look and colour in those almond-shaped faces he had not seen before. Despite their simplicity in living, the Japanese are still the most modern people in the Far East, with electric trains running punctually, widespread electricity and radio and hygiene, the only underground railway east of Suez, and efficient hotels. In part this has been fostered by the American occupation which has liberated Japan.

This liberation was meant to have a spiritual content, summed up in the word "democracy," by the deliberate policy of General MacArthur. The Japanese have proved receptive, in form at any rate. The heavy burden of the former omnipotent State has been eased, and for the present many are content. But there is another side to all this, according to M. Guillain. As the Japanese resume

their place in the struggle for life which goes on in the Far East, as elsewhere, to what discipline will they submit? "Already he (the Japanese) is looking for what he so badly needs—articles of faith. And one of these he has already gained—the conviction that he will have to gain these certitudes for himself." Such certitudes are not merely political and military, but also concerning the meaning of life and art and what the Japanese call "the task for the human." This is something very different from a recent American proposal to build a funicular up Fujiyama, which the Japanese authorities succeeded in vetoing.

IT is at this point that we must think of the opportunity for Christianity which still exists in Japan, though it may be rapidly passing. There has undoubtedly been widespread interest, large-scale meetings and much literature distributed. Yet this has not resulted in large-scale accessions to the Christian Church; there have been accessions, but on a modest scale. There is interest, there is a spiritual possibility, but it needs more than that to bring men to the point of decision. It needs stronger Churches into which newcomers can be received. It needs something more than foreign missionaries, though they are still needed. It needs, above all, the conviction on both sides that the Christian word is being spoken to the Japanese at the point of felt need, on the level of those uncertainties where, for all his modernity, the Japanese feels so insecure to-day.

Broadcasting and the Secular State.

In the days of the British *Raj* in India, the attitude of the authorities to religion was defined a neutrality. The idea of a fair fiel for all comers, with governmen holding the ropes and keeping orde was upheld. In practice it seeme to some Indian Christians that th policy was a little less than fai to their community, while Hindu and Moslems continued to think o the *Raj* as a Christian governmen with its ecclesiastical departmen and chaplaincies. Since the depar ture of the British the Indian Stat has avowed itself as secular, an it is interesting and significant t see how this is working out i practice in one field, that of broad casting, which is very much unde the control of the central Govern ment.

Even before 1947 the policy o All India Radio as regards broad casting of Christian services wa ambiguous. A good deal of Hindu ism was inevitably broadcas indirectly through music an drama; it could not be otherwis As regards Christian services th position was peculiar: in Sout India, where the majority of Chris ians live, no broadcasting servic was ever allowed from the Madra station of A.I.R., while at Trichin opoly (now spelt Tirucharapalli) regular Christian service was broad cast in which missionaries an Indian Christians took part.

Since the advent of independenc this position has changed. A Christmas and Easter some Chris ian music and a message a allowed in the Western Mus programmes. The request f regular periods for Christian dev tional lyrics and for a week service of worship has bee refused. When pressed for a defi ition of policy in this matter th Minister concerned is reported

have said that "secularity meant impartial treatment of all religions." Administratively this appears to mean that no Christian service may be broadcast, while Hindu music is frequently and regularly heard.

By comparison the Dominion of Ceylon, which has an even greater mixture of religions, since it includes Buddhism, allows two Christian services a week over its broadcasting system.

The facts mentioned above are quoted with some reserve, but if they are accurate they point to a tendency whereby neutral and secular States seem to operate administratively to the disadvantage of minority religious groups. It is a tendency which can be seen, not in constitutional affirmations, but in administrative acts in other fields as well.

The Foreign Field at Home.

The annual report of the East and West Friendship Council for 1949-50 contains the following figures regarding the overseas student population in Britain, which we take leave to print for the benefit of our readers:

Where students come from:

Colonies:	
East Africa	495
West Africa	1,660
Far East	380
Mediterranean	270
West Indies	1,004
Mauritius, etc.	205
	4,014
The East:	
Burma	120
Ceylon	300
China	350
Egypt	716
Ethiopia	100
India	2,200
Iran	280
Iraq	190
Lebanon	15
Pakistan	420
Siam	80
Sudan	88
Syria	14
Transjordania	40
Turkey	150
	5,063
Total	9,077

THESE students are scattered over the length and breadth of Britain, but their greatest concentration is naturally London, which is estimated to have over 4,000 overseas students in its care. There are 2,000, probably more, in technical colleges and in industry itself. There are some 500 overseas students in Scotland. There are over 600 overseas nurses taking further training in Britain.

These figures are impressive and challenging. Some of these students are Christians; of this group some are willing to take an active part in Christian witness in Britain, while others have been repelled by the Churches for one reason or another, good and bad. The great mass, however, are not Christian, and they have come to a country which they regard as Christian, even if we who live in it do not. How they are treated, what homes they see, and what friendships they make, may be decisive in their countries when they return home, as well for their personal lives while here. Particular note should be taken of the fact that while India still sends the largest number, the West Africans are nearly as many as the Indians nowadays. A good many more of the West Africans have some Christian connection in their homeland.

A good deal of all this has been said before many times, but the figures at least serve to show that this is a growing problem. Efforts made by the East and West Friendship Council and by the Churches are also increasing, but they are not nearly adequate to meet the growing need.

New Meanings for Old Words.

World Dominion has for the last quarter of a century and more proclaimed its advocacy of "indigenous principles." However much or little the principles have been accepted or applied, the word "indigenous" has caught people's imaginations, and is now being used in a variety of ways which were certainly never intended by the originators of *World Dominion* with their doctrine of indigenous principles. If this divergence of meaning goes much farther, we may have to look around for fresh ways of expressing our meaning, which is clear enough, and still relevant to the contemporary situation. On the other hand, it may be that these divergent meanings point to genuinely new developments and new needs in our time. Two of them are worth looking at.

In a recent number of the *Frontier* (May, 1950), Mr. E. R. Wickham wrote of "how, in English industrialized society, a leadership or ministry can be thrown up indigenous to working people." The assumption of his article was that English social life had become so deeply stratified that the ordinary parson, coming as often as not from a middle-class background, with a university education and theological training, was unable to penetrate the English working-class. Even where a parson had started from the working-class, his subsequent training for the ministr and his absorption in church an parish duties often enough unfitte him to minister effectively to th class of his origin. It is claime that there is an urgent need for new type of ministry which sha not only be working-class in origi but which shall contrive, despit such training as it may receive, t remain within its original soci class, and minister almost exclu sively to its own class. The ide seems to draw heavily on th "priest-workman" system, whic has been tried out by the Roma Catholic Church in France. Th truly indigenous ministry is ministry of and to a social-econom group.

IT is commonly asserted tha in England the Churches hav lost contact with the working-clas it is even suggested that they neve had it. Historically it appears tha while the Churches have lo contact from time to time, the have also been able to overlea these barriers. The leaders of th great evangelistic movements hav often enough been able to tra scend class barriers; this is tru both of the Evangelical Reviv and the Anglo-Catholic movemer It may be that class differentiatio has gone so far in our industrialize society that it presents an insu mountable barrier. But there is suspicion at times that thinking h made it so; we are becoming indo trinated, often enough unco sciously, with Marxist teaching, that in the end we see what it see this final hostile, insuperable div sion of class. This demand for indigenous working-class minist should serve as a warning of difficult situation, even if we cann

accept the assumptions which seem to underlie it.

The second use of the word "indigenous" occurs in a very different field. It is being used by the upholders of *Apartheid* (or segregation), especially in matters of Church and Mission. They claim that the total separation of black and white in Church and State allows of the development of a truly indigenous Church for the African, with an indigenous ministry and an indigenous language and ritual for worship. By contrast they point to the danger of a Europeanized or mixed Church which is out of harmony with the African's real needs. The assumption here appears to be that race is an insuperable barrier, in the providence of God.

Opinion on this matter is divided. There are those who go far enough with this idea to encourage a separate Bantu Church, while against this there are others who say that the Church must openly and in practice proclaim its multi-racial character. It has to be admitted that some Churches which claim to be multi-racial do in fact practise a modified segregation, on grounds of language and social differentiation.

IN the circumstances of South African society, with its large dominant white population (some two million) and its preponderant African majority (some eight million), there are likely to be white and black Churches or congregations. To proclaim segregation within the Christian Church, with its hidden suggestion of racial, economic, and fear-motives at work, is to deny openly the truth of the Gospel. It may well be that others (notably ourselves) deny that Gospel in other circumstances—for example, in our industrial society—but one infidelity hardly excuses another. The need is urgent of a clear word to our over-industrialized and our over-racialized societies which shall make plain what the Church is and ought to be, having regard to the complicated and often frustrating facts of our societies. We may then know what indigenous principles really are, where they are applicable, and where they are not.

NAZIS' STOLEN GOODS AID THEIR VICTIMS

Sixty-two victims of Nazi persecution in Germany and Austria have been enabled to emigrate and another fifty-six aided to establish themselves in France from that portion of the Paris Reparation Fund which has been already remitted to the World Council of Churches. Nine-tenths of the Fund is allocated to Jewish welfare agencies and the remaining 3,000,000 U.S. dollars to non-Jewish agencies, including the World Council.

After the Allied Armies entered Germany and Austria in 1945, large hoards of valuables were found, including paintings, jewels, and gold, which had been taken from Jewish and other people, sent to their death in concentration camps, and hidden by their Nazi persecutors. At a conference between the United States, Great Britain, France, Czechoslovakia and Yugoslavia in Paris in 1946 it was agreed that the money obtained from the sale of those ownerless valuables should be used to rehabilitate surviving victims of Nazi persecution.

Missions—A Spectator's View

J. E. Fison

STANDING back from the active scene of modern missionary activity, I wonder whether a spectator's views can have any real value. It is all very well to stand on the touch-line and criticize a game in which you are taking no active part. It is quite another thing to enter the arena, so to speak, and play the game yourself; the experience is likely to be very humbling and very salutary.

Nevertheless two things can be said in defence of this article, and others must judge whether "*qui s'excuse s'accuse*" applies in this case or not. The first is this: a spectator does in fact see most of the game. Indeed, a distant spectator of the Boat Race on the television screen sees a great deal more than a near spectator on the bank of the Thames. Then, secondly, no Christian can contract out of the missionary cause, even if he wants to, unless he is a traitor to his Master. The world is one: Europe as much as Africa is a mission field. *France Pagan?* is an actual book-title: and mass observation says "England Pagan?" would not be very wide of the mark either.

How then does the missionary cause look to one observer, who hopes that he may be in some small degree a participator in it, and not merely a spectator of it? The answer is that it does not look well. Appearances may be deceptive, but it looks as if the drastic re-orientation of world political power is revealing the true nature of much modern mission activity. It is all to the good that the era of Western political world dominance shoul have been accompanied by grea missionary advances on the spiri ual level. But if that era is drawin very rapidly to a close, the implica tions for traditional missionary wor are very far-reaching. I would sugges they include at least three funda mental issues.

The first of these is the move ment from understanding to faith Only when we are out of our dept intellectually do we genuinely dis cover faith. I think that is no altogether unfair either to Kierke gaard or to St. John of the Cros It is easier to stay within our ow intellectually comprehended terr tory than to venture outside. had a striking instance of thi recently when I told an ordinan that a Moslem had just been visi ing me and said that, of cours though it was difficult for him t follow his strict Moslem custom of prayer in England, he neverthe less found it impossible to go t sleep at night if he had anythin on his conscience. He said he fe he had to do something about i To this my ordinand friend—wit experience first hand of Mosle lands and missionary work amon Moslems—actually replied qui seriously that he did not think m Moslem had a conscience! Ho easy it is to live with blinkers on and not to know it!

The second movement require is the transition from memory hope. Hope is in exceedingly sho supply to-day in the Christia Church. And I do not think th it can be reborn either from a stud of Toynbee's interpretation of hi

tory or Latourette's interpretation of missions. Either of these may minister reasons for hope to those who believe in them: neither can kindle Christian hope. For Christian hope is "begotten of God" (1 Peter 1:3) and is achieved at the price of a true purgation of memory. How deeply we need this hope in the face of Communist and secular visions of Utopia just round the corner! But we cannot have it if we despise our past, and we cannot have it if we cling to the memories of the past. The weapons which won the last war will always lose the next—that is as true in Christian missions as in military campaigns.

Whipping up a forced enthusiasm for the imitation of the heroic achievements of another age is not the way forward. Thank God for the missionary succession from the apostles to our own day! But to build splendid memorials to past prophets is a first-class way of dodging the prophetic call of our own day. Slavish imitation of even Jesus Himself is a denial of the Holy Ghost: how much more imitation of St. Paul, St. Francis, William Carey, or Temple Gairdner, or C. T. Studd! Hope will be begotten of God among us not if we choose the cross that past precedents or statistical surveys suggest is now confronting us, but only if we do not dodge the Cross of divine appointment which perhaps never confronts any two generations or any two individuals in the same way.

Thirdly, there is the need to move forward from love for good things and spiritual things that we desire into love for God Himself—His will alone, even if we do not desire it at all. This is the heart of Gethsemane and Calvary: this is the total dereliction which Jesus spoke about in the first Beatitude and experienced in the cry from the Cross, "*Eloi, eloi, lama sabachthani?*" Now, where does this touch the missionary cause to-day? My own opinion is that the deepest issue involved is the implication of redeeming the debased currency of a charity which stinks in the nostrils of the poor at home and abroad into the true meaning of love. This is the Christian answer to those who would scrap charity in favour of justice. And what does it mean?

It means this. As an accompaniment of Western power politics, missionary expansion has meant too often a giving by superiors to inferiors rather than a giving and taking between potential if not actual equals. This must go. Only if we are willing genuinely to receive may we give—on the elementary Christian principle, "Do unto others as ye would they should do unto you." And this giving and taking is no mere exchange of disembodied spiritual commodities. It is a real exchange of mutual and reciprocal and embodied love. Exports of missionaries must cease if imports are in principle not acceptable to the "home" Church. Is the principle of real reciprocity accepted?

This is the crucial issue of 1950; and especially for England. Nationally we have no other hope of survival. Spiritually we have no other chance of competing with Communism for the soul of modern man. I think this means a most drastic overhaul of missionary societies operating from any national base. We need international reciprocally operating mis-

sionary societies. It means too a real facing of the colour bar "in Christ." Racial and other discriminations crucify Christ afresh to-day and sell the pass to Communism wherever they are found.

Behind all this lies the deepest question of all. What is the nature of love and what is the characteristic activity of the Holy Spirit? Is it the Church's one-way traffic street operation of giving as opposed to the world's one-way traffic street operation of getting or taking? Or is it a two-way traffic street operation of reciprocal give and take—both in nature and grace? My suggestion is that it is the latter and that this is the meaning both of the Trinitarian formula whereby we believe that the Holy Spirit proceeds from the Father and the Son and also of the sacrificial understanding of Calvary and the Atonement, whereby (under whatever theory of its working) we believe that on the Cross God both gave everything He had and also took everything He could.

If this is Christian love, the ordinary conception of missionary work is very one-sided. As I believe, the Holy Spirit, whom above all else we need in th missionary cause to-day, is not t be found primarily by ardent an long and zealous search for Hin He is to be found, however unex pectedly and right at our door if we do not dodge the Cross c daily and divine appointment i favour of the Cross of our ow choosing. And I suggest that th daily and divine Cross means mov ing from the light of understandin into the darkness of faith, from th light of memory into the darknes of hope, and from the light of patronizing and condescending one way street interpretation of lov as giving into a reciprocal an mutual two-way traffic street inte pretation of love as both giving an taking.

Monologue (however concealed is futile. Dialogue is essential. Th blessing of God the Holy Spirit neither in giving nor in taking, b indefinably between the two. I the whole range of our Christia activity, in church or out of it, i public worship and in priva prayer, in evangelism at home an in missions abroad, our job is n to scrap charity, but to redeem i All God's work moves forward c a two-way traffic street.

A Two-Way Traffic Street

LOVE creates a two-way traffic street: (1) In personal relations with God. Enoch is our example. In our relations with others a personal reference may be pardoned. With Christian love in my finger-tips, I, as a medical missionary, tended suffering me and women racially different fro myself. I have over and over aga seen in their eyes the unmistakab response of reciprocal love, a lo which during the Boxer troubl in Mongolia fifty years a

stood between me and death. (2) In political relationships. "The reorientation of world political power" would be a much easier and more natural process if our political past had been more completely motivated by respect and love for potential equals.

Reciprocity arises from mutual understanding in mutual love. There could be no reciprocity between Christianity and Communism, between love and hate. In the first instance it was a one-way traffic—"Not that we loved God, but that He loved us"—and it is at first a one-way traffic in, for instance, the Moslem mission field. Recently in evangelism in the "Ringing of London" and other campaigns "imports" in the persons of Dr. Kagawa and Dr. Niemöller and others have provided striking and delightful illustrations of a reciprocal love which on a more extensive scale might ultimately produce a united Christian Church or at least inter-communion. "In an era that is drawing to a close" let us learn from past mistakes.

Amid much to discourage the tide seems to be on the turn as evidenced by a spreading interest in prayer, and a greater emphasis upon evangelism. God is still on His throne—*sursum corda*!

T. C.

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